

**Ph.D. THESIS**

**The Concepts of Human Being and Universe in Āyurveda,**  
**with special reference to Caraka Saṁhitā**

By

**Ms. Anuradha Bhonsale**

A thesis submitted for the fulfillment of the degree of  
Doctor of Philosophy in Philosophy  
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Under the supervision of  
**Professor Dr. S.E. Bhelke**

Department of Philosophy,  
Faculty of Mental, Moral and Social sciences  
University of Pune, Pune-411007.

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## Declaration

I hereby declare that the thesis titled “The Concepts of Human being and Universe in Āyurveda, with special reference to Caraka Samhitā” submitted by me for the degree of Doctor of Philosophy is the record of work carried out by me during the period 12.07.2007 to 05.12.2011 under the guidance of Dr. S. E Bhelke, and has not been previously published for the award of any degree, diploma, associateship, fellowship, titles in this or any other University or other Institution of Higher Learning.

I further declare that the material obtained from various other sources by other authors as well as by my self has been duly acknowledged in the thesis.

Signature of the Candidate



Ms. Anuradha Bhonsale

Date: 05 .12.2011



**Dr. S. E. Bhelke**  
Professor, Department of Philosophy  
University of Pune, Pune - 411 007.  
bhelke@unipune.ernet.in





## Certificate

This is to certify that Ms. Anuradha Bhonsale has worked on her thesis, “The Concepts of Human Being and Universe in Āyurveda, with special reference to Caraka Saṁhitā” submitted for the fulfillment of the degree of the Doctor of Philosophy in Philosophy to the University of Pune under my guidance.

I further certify that this thesis is an outcome of the original research work done by her and the relevant materials she has used from various sources has been duly acknowledged in the thesis.

Signature of the Guide

**Dr. S. E. Bhelke**

Professor, Department of Philosophy  
University of Pune, Pune - 411 007  
bhelke@unipune.ernet.in

Pune

5/12/2011

Dr. S.E.Bhelke

Department of Philosophy

University of Pune

Pune- 411007

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## Acknowledgement

When I first decided to take up further studies after my Masters in Philosophy, I had several options in front of me to work with. After sufficient discussion with my teacher and friends I decided to work upon Philosophy of Āyurveda. This decision was made because with my understanding in Philosophy and further research, I wanted to help in the unraveling of the rich tradition of Indian wisdom. Āyurveda is a way of life in the Indian tradition and unfortunately, over the last few decades it has been looked at as a science of treatment or medicine alone. The metaphysical aspects form the foundation of any system. It is a prerequisite of any system of thought, contemplative, applied, practical and so on. Thus I chose to work on this important and basic concept of Man and Universe. Traditionally and philosophically, it is Man-Puruṣa though the scholars estranged from the core of tradition fail to see the depth and extension of the concept of 'Man'. Hence to avoid a confusion in the modern generation I used the word 'Human Being' which constituted a term in my title of the thesis.

In this thesis, I have used the word "Man" not from a gender centric approach but to refer to the word Puruṣa of Caraka Saṁhitā and connotes the Human Being. This is the perspective that is used in Caraka Saṁhitā as well which in many cases uses the word Man as representative of the human and not just Man as a male human.

Happiness and fulfillment of life as stressed by Āyurveda underscores the connectedness that we experience with the world around us. This interdependence upon each other built upon mutual trust and sharing, is

an aspect that I came to experience more deeply than ever during the past years while working upon my thesis. As I look back I come to realize how people around us are essential for us to reach our goal. In other words, this thesis could not have reached this stage of completion had it not been for the people and circumstances that collaborated with my individual efforts.

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## Abstract

Āyurveda is an ancient Indian system that deals with maintaining a good, healthy, happy and wholesome life of an individual in harmony with the universe. It is not limited to being a medical science alone but was evolved as a way of life or a science of life. It has deep philosophical basis and incorporates a holistic perspective of the human being as an aggregate of body, mind and spirit.

Much of the present day focus of Āyurveda is upon the physical aspects of disease mitigation. The practitioners of Āyurveda need to additionally focus upon the mental and the spiritual aspects of Āyurveda. This holistic approach is the forte of Āyurveda and will further intensify the efficacy of healing besides ensuring the philosophical foundations for holistic living are underscored.

Through my work I have tried to unravel the philosophical basis of Āyurveda and elaborate how it relates man with the world around him, the universe and the cosmos. In this thesis I have used the word “Man” not from a gender-centric approach as a male human being but to refer to the word ‘Purusa’ of Caraka Saṁhitā and connote the human being.

### Chapter 1: Introduction

The first chapter of my thesis outlines the historical background of Āyurveda. I found it pertinent to mention the different therapeutic and healing approaches practiced in the present times to offer a perspective about the overall approaches to healing and treatment, today.

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Āyurveda is an ancient system that started as an oral tradition. According to myths, the original knowledge of Āyurveda was known to Brahmā who handed it down to Dakṣa Prajāpati and Aświn Kumārās. The Aświn Kumārās in turn imparted this knowledge to Indra. Ṛṣi Bharadwāja was the first human who was imparted the basic tenets of Āyurveda in the form of Trī-sutra Āyurveda and shared this knowledge of Āyurveda with other Ṛṣis. The sages further handed down this knowledge to their disciples. In this manner the knowledge of Āyurveda descended from Gods to man and the tenets of Āyurveda were passed on from generation to generation. Subsequently the written language and script was developed and the tenets were documented. I have presented this lineage and the documentation of Āyurveda in the chapter.

In the section on chronological view of Āyurveda, I have presented the different theories, along with internal and external evidences used by scholars to surmise the timelines of Ātreya and Agniveśa as well as Caraka and Dṛdhbala.

I have offered information about available classical literature on Āyurveda and its specialized branches.

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## **Chapter 2: Structure of Āyurveda**

In my second chapter I have presented the structure of Āyurveda as developed in the tradition. Here I have covered the basic doctrines of Āyurveda and the inter-relationships shared between them. A good life according to Caraka means not only a long life that is free from diseases and suffering but a life that is free from reproaches of any kind. To be a good human being, Caraka emphasises the importance of physical,

psychological, physiological and social virtues equally. I have explained the underlying concepts and how Āyurveda utilizes them to define a life that is healthy, happy and meaningful.

The epistemology, logic and metaphysics in Caraka Saṁhitā is further explained in this chapter.

### **Chapter 3: Universe**

In the third chapter, I have presented Āyurveda's concept of the universe. Using its approach of rationality, logic and consistency, Āyurveda utilizes its basic philosophical principles of consciousness and matter, the relationship shared between them and the conditions of their manifestation to develop its theory of evolution. This theory of evolution offers a unified approach and the same set of principles are utilized to explain the evolution of the Puruṣa. The evolution of the universe and the resultant evolutes have been elaborated in this chapter. This chapter also describes the various stages in the evolution of universe as indicated in Āyurveda.

### **Chapter 4: Man**

The next chapter in my work deals with the man or the individual human being who is a focal point of the entire system of Āyurveda. My starting point has been the understanding of "Puruṣa" in the Indian tradition in general which is followed by its various interpretations as found in Caraka Saṁhitā. Caraka Saṁhitā studies Man as a physical being, his desires and aspirations as a spiritual and psychological being as well as his relationship with the world and the cosmos within a normative

framework. In this chapter I have examined the Physical, Psychological and Normative aspects of Man as presented in Caraka Samhitā. Āyurveda's basis for classification of personality types on the basis of the three aspects of Man have also been explained in this chapter.



## **Chapter 5: Relationship between Man and the Universe**

Man is a part of the world he lives in- one of the inhabitants of the earth. The composition of his body and organs, his life systems, elements that make man as well as his basic needs are aspects that to a large extent is common across different life forms. Yet man is distinct from the environment, and individuals are unique even within the human species. The blend of particularity and generality is the specialty of Āyurveda as it explains Man as an individual and yet shows how he relates to the world around him, the universe and the cosmos. The model of man is utilized by Caraka in explaining the conceptions of universe and the model of the universe is utilized in elaborating the concepts of Man. It is from this perspective that the relationship between Man and Universe is explained in this chapter.

## **Chapter 6: Conclusion**

My final chapter or the conclusion attempts to encapsulate the key learnings from my research. In Āyurveda, belief in the supernatural is tempered by a practical and analytical approach to alleviate mankind from pain and disease. The focus of the system remains upon man and his existence, at all times. The depth and extent of discussion of any topic in Caraka Samhitā is focused till the point that it has a direct connection and

impact upon the individual human being. At the same time the rigour of the discussions are so intense that each and every element in the universe has been analysed as also impact of space (heaven, hell, earth) and time (past-present-future).

Āyurveda attempts to establish connections as they exist and define the linkages in clear terms. The associations between man and the universe are accordingly cited as concrete reality and not as elaborations of an abstract concept.

Āyurveda touches upon the path to liberation which ultimately leads to emancipation. Āyurveda touches upon this aspect while retaining its primary focus upon a happy, fulfilling and disease-free life

## Introductory remarks and Abbreviations

### General indicators to pronunciation and diacritical marks

अ = a	आ = ā	इ = i	ई = ī	उ = u
ऊ = ū	ऋ = ṛ	ए = e	ऐ = ai	ओ = o
औ = au				
क् = k	ख् = kh	ग् = g	घ् = gh	ङ् = ṅ
च् = c	छ् = ch	ज् = j	झ् = jh	ञ् = ñ
ट् = ṭ	ठ् = ṭh	ड् = ḍ	ढ् = ḍh	ण् = ṇ
त् = t	थ् = th	दु = d	ध् = dh	नृ = n
प् = p	फ् = ph	ब् = b	भ् = bh	म् = m
य् = y	र् = r	ल् = l	व् = v	श् = ś
ष् = ṣ	स् = s	ह् = h	क्ष् = kṣ	ङ्क = ṅk
ङ्ग = ṅg	ज्ञ् = jñ	म् = m	ः = ḥ	

### Abbreviations used in the thesis:

C. Ci. =Caraka Cīntana	S.S. =Suśruta Saṁhitā
C.S. =Caraka Saṁhitā	Śā. =Śārīra Strānam
Ci =Cikitsāsthānam	Si =Siddhisthānam
In =Indryasthānam	Su. =Sūtrasthānam
Ka =Kalpasthānam	Vī. =Vīmānasthānam
N =Nidānasthānam	

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# CHAPTER-I

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## **Chapter- I: The Historical Background of Āyurveda**

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## 1. 1. Why the study of Man and Universe

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Āyurveda as a system has obtained its place and created a significant position in the world of healing and therapy. Like most ancient Indian systems, Āyurveda too has very deep and poignant philosophical basis. It is one of such systems that incorporate a holistic perspective of the human being consisting of the physical body, the mind as well as the spirit as one aggregate individual. Hence the basis of treatment in Āyurveda is involved with the deep analysis and methodological approach of the aggregate individual, his mind and spirit, just as much as the physical aspects of his body and its ailments. The practice of Āyurveda in modern times seems to focus significantly upon the physical aspects of treatment. In my opinion it has not laid adequate emphasis upon the mental and spiritual well-being of a person. And it is this aspect that is the key strength of Āyurveda over other western forms of treatment and healing. Āyurveda in its fundamental principles accepts the human being as an aggregate of body, mind and spirit and not just of the body as in case of some western systems. ✓

The view that the human being is composed of the spirit, mind, and body holds the key to the philosophical outlook of Āyurveda. Hence Āyurveda emphasizes that a truly healthy and happy state can be achieved when the individual has a disease-free and healthy existence at a physical level, a well balanced peaceful existence at a mental level and an emancipation-focused existence at a spiritual level. ) The modern day practice of Āyurveda appears to lay more stress upon the first aspect while the latter

two aspects often appear to be neglected or unfamiliar to the modern practitioners. )

My work shall strive to unravel the philosophical basis of Āyurveda and attempt to understand the physical, mental as well as spiritual aspects of Man as a holistic being and how Āyurveda relates Man with the world around him, the universe and the cosmos of which he is an integral part.

In this thesis, I have used the word “Man” not from a gender centric approach but to refer to the word Purusa of Caraka Saṁhitā and connotes the Human Being. This is the perspective that is used in Caraka Saṁhitā as well which in many cases uses the word Man as representative of the human and not just Man as a male human.

## **1.2 Different Therapeutic and Healing approaches**

Pain in every form and particularly in the form of disease and death, has awakened the latent potencies in man for survival and growth and for the conquest of disease. In his effort for survival man had to look deep into his physical and spiritual being in order to unveil the fundamental laws of nature and creation. He continued to explore about the way into, the way through and the way out of life. It became a vital necessity to understand life in general and human life in particular. In the pursuit of finding a solution to overcome diseases and death he constantly worked out a realistic, practical and effective understanding and grasp of reality, sources of disease and ways to mitigate human suffering. The first dose of medicine ever administered or taken by man must have been an incantation, divine invocation or the sacred remnant of food offered to super human powers. This quest over the centuries of human existence

for healthy and happy life has led man to explore various approaches to disease-free existence.

It is important to take a brief look at the various major systems of medicine practiced in today's time, before we try to understand the finer nuances of Āyurveda. ✓

- **Allopathy:** The last seventy five to eighty years or so have seen the dominance of allopathic medicine through its theoretical expositions, clinical elaboration and technical advancement. Allopathy took shape in the West. Hippocrates, the father of allopathic system, brought the healing system under scientific purview. Hippocrates is said to have been born in Cos in or before 460 BCE. He learnt medicine and philosophy, traveled widely as a medical doctor and teacher and it was he who rejected superstition in favor of inductive reasoning and the study of real medicine as subject of natural laws in general, and in individual people as patients for treatment by medicines and surgery. His approach to treatment is well grasped in his two famous quotes "Wherever the art of medicine is loved, there is also a love of humanity." and ✓  
"Declare the past, diagnose the present, foretell the future". One of the most significant books of Hippocrates shows in great detail how the well-being of an individual is influenced by environmental factors and speaks about balance among environmental influences/ ways of life and the various healing forces in the living organism. In the allopathic system of medicine, the human body is regarded as a machine that can be analyzed in terms of its parts. Disease is seen as the malfunctioning of biological mechanisms which are to be studied from the view of cellular and molecular biology. This

understanding of body as a machine has placed several limitations in the development of the allopathic system and has shifted the emphasis in treatment from the person to the diseased part. Allopathic medicine developed and expanded with the European colonial power, rise of modern science, industrial revolution and the spread of communication worldwide. And various scientific theories and social organizations of it evolved progressively over several centuries<sup>1</sup>. Research on anatomy and physiology done during the Renaissance and Reformation periods generated new methods of scientific work and discovered facts that seemed to invalidate ancient medical authorities. Associations of practitioners and government agencies were formed to sponsor and regulate medical services. The institutional network for teaching, research and publication expanded around the world and became more efficient. The new-germ-theory of disease and new surgical techniques were developed later. So also was chemotherapy. Medical learning got professionalized and standardized with immediate consequences to social welfare and university education for medicine. Other associated medical courses as training for nurses, technicians, dentists and other paramedical courses were also developed. Medical services centralized around hospitals and physicians became dominant.

- **Naturopathy:** Naturopathy aims at balancing and tuning the organism to its natural way of functioning through combination of therapy and practices which are in conformance to the natural laws. ✓  
Natural therapies have been used to treat disease since olden times.

Every known culture has attempted to harness powers of plants. Early written records describe various uses of water therapy well before either the Roman or Christian eras. The Hippocratic School treated disease with diet, fasting, herbs, hydrotherapy, exercise, and spinal manipulation prescribed from a basis of principles of healing that are now used as the foundation of naturopathy. The natural system for curing is based on a return to nature in regulating the diet, breathing, exercising, bathing, and the employment of various forces to eliminate toxins in the system, and so raise the vitality of the patient to a proper standard of health. The natural therapeutic approach maintains that the constant effort ✓ of the body's life-force is always in the direction of selfcleaning, self-repairing and positive health.

- **Chiropractic:** Chiropractic therapy is both a science and an art. ( Chiropractors specialize in treating a variety of muscle and joint disorders using manipulation or adjustment of the spine and joints. ^ In fact, spinal manipulation is a very old therapeutic practice. Healers of ancient times were experts in the anatomy and mechanics of spine and believed in the pathogenic effects of spinal misalignment. Hippocrates indicated this in his writings by exhorting his followers to look well at the spine as many diseases have their origin in dislocations of the vertebral column. Chiropractic, as a licensed health profession, specializes in the manipulation of the spine for the preservation and restoration of health. Daniel David Palmer, a magnetic healer in Davenport, Iowa, was the founder and first practitioner of chiropractic. The human

spine is a flexible column of twenty-four interlocking vertebrae of the central nervous system. According to chiropractic, a vertebra can move so as to impinge upon a nerve. This vertebra misalignment, called 'subluxation', causes the transmission of impaired impulses and can result in a wide variety of bodily disorders such as peptic ulcers, high blood pressure, diabetes, epilepsy, and other disorders. Chiropractic therapy involves the detection and correction of these subluxations and it is accomplished without drugs or surgery through a series of manual manipulations of spine called adjustments. The Chiropractors' sole function is to adjust the spine to eliminate any subluxations he is able to detect which are obstructing the expression of this innate intelligence through the nervous system. Chiropractic medicine has a different conceptualization regarding allopathic medicine's germ theory. Within the paradigm of allopathic medicine, the underlying cause of a variety of disorders is germs. And according to the medical profession this germ theory has been scientifically proven and hence constitutes the basis of what has become known as scientific medicine. In the chiropractic paradigm, germs are a necessary but not sufficient condition for the onset of disease, because even if there are germs a person need not get sick and all germs are not causing sickness. Presence of germs ipso facto (by that very fact) is not causing sickness. And all the germs do not cause sickness.

- **Homoeopathy:** The German Physician Samuel Hahnemann founded homoeopathy in the late eighteenth century. He began

experimenting with cinchona bark which contains quinine, at that time a wellknown remedy for fever and malaria. He found that while cinchona produced fever in a healthy individual, it relieved fever in people with malaria. Based on these experiments, Hahnemann stated in his book 'Organon of Medicine' that a substance that produces certain set of symptoms in a healthy person has the power to cure a sick person. He coined the name homeopathy joining the Greek words "Homoios" which means "like" and "Pathos" for suffering or sickness. Homeopathic medicine is a natural pharmaceutical science in which a practitioner seeks to find a substance that would cause in overdose similar symptoms to those a sick person is experiencing. When the match is made, that substance then is given in very small, safe doses, often with dramatic effects. Homeopaths define the underlying principle for this matching process as the "Law of Similars". This law is not unknown to allopathic medicine. Immunization is based on the principle of similars. Homeopathy's law of similars and its reliance on individual treatment can be readily understood and accepted by most people. Homeopathy's special pharmaceutical process is, however, its most controversial aspect. This process called "potentization" refers to a specific procedure of serial dilution wherein one part by volume of a medicinal substance is diluted with 99 parts of distilled water or ethyl alcohol, which then is vigorously shaken. One part of this solution is diluted further with 99 parts of distilled water or ethyl alcohol, which then vigorously shaken again. This process of

dilution with shaking may be continued to different strengths, most commonly 3,6,9,12, 30,200,1000, 10,000, 50,000, or 100,000.

- **Acupressure:** Acupressure is the no-needle cousin of the more popular Chinese therapy of acupuncture. In acupressure, the emphasis is on curing through proper pressure on concerned nerve points in the human body. It uses the fingers and other parts of the body to skillfully press key points, which stimulate the body's natural selfcurative abilities. When these trigger points are pressed, they release muscular tension, and promote circulation of blood, and the body's life force energy to aid healing. Acupuncture and acupressure use the same pressure points and meridians, but acupuncture employs needles, while acupressure uses gentle to firm pressure on the points. Acupressure has beneficial effects in curing many diseases. These diseases may include metabolic disorders, body deformity, inflammation of body tissues, digestion related problems, and heart related problems and problems with nervous system, to name a few.
- **Acupuncture:** In acupuncture, health is determined by a person's ability to maintain a balanced and harmonious internal environment and has wide therapeutic application for both body and mind as a whole organism. Though its strength lies in the area of functional disorders, it can be used to treat both acute and chronic disease. Acupuncture is supposed to liberate energy pathways and restore a balance in the relative amounts of Yin and Yang energy flowing through the body. It is important to remember that acupuncture is but one branch among several

manipulative therapies. It is perhaps the most direct of the manipulative therapies in that the network of meridians which connects with deeper internal organs and other body parts are precisely outlined and accessible. Acupuncture, acupressure, and moxibustion, are used to redirect and normalize the flow of Chi. Chi is the vital force believed in Taoism and in other Chinese thought to be inherent in all things. The unimpeded circulation of Chi and a balance of its negative and positive forms in the body are held to be essential to good health, in traditional Chinese medicine. Acupuncture involves the insertion of fine needles into surface points. Today, some 722 points are well known, new points are continually being rediscovered so that there is an ongoing re-evaluation. The needle is manipulated to disperse or reactivate the Chi. Tonifying or dispersing depending on the method of insertion-quick, intermittent, rotated or insertion which is synchronized with breathing are some major examples. Acupuncture therapy is used for acute conditions. Acupuncturist focuses on helping the patients balance the chi energy within and between the five major organ systems: the heart, lungs, liver, spleen, and kidneys.

- **Osteopathy:** Osteopathy literally means “bone disease”. It is based on a dedicated and detailed study of human anatomy and physiology. The founder of osteopathy was an American doctor named Andrew Taylor Still. He observed that drugs and many of the treatments of nineteenth century were ineffective against some of the serious diseases then prevalent. As a practitioner, Still gave up the use of drugs completely and instead tried to promote healing

by manipulating bones to allow free circulation of blood and balanced functioning of nerves. The technique he developed was the same used by generations of children to crack their knuckles: placing tension on a joint until an audible click or pop results. Knuckles are relatively easy to crack, some of the larger joints of the body are much harder. But Still found positions and motions to succeed with most of them. He also found that he could get good results in treating sick people by this method alone. Enthusiastic over his discovery, he tried in 1874, to present his idea at Baker University in Baldwin, Kansas, but was denied permission to do so. Angered by this rejection, he moved to Kirksville, Missouri and there opened a medical practice in osteopathy. He was so successful as a practitioner that he soon attracted a large following. There are still osteopathic medical schools and osteopathic hospitals, but increasingly allopaths and osteopaths mix freely.

- **Ayurvedic Medicine:** In Sanskrit “Āyurveda” means “the science of life and longevity,” It is considered as the science that imparts all knowledge of life. It defines health and the factors responsible for its maintenance and promotion. It defines useful and harmful, happy and unhappy life and gives guidelines on what is beneficial and harmful to life. Caraka defines it: “That science is designated as Āyurveda where advantageous and disadvantageous as well as happy and unhappy (state of) life along with what is good and bad for life, its measurements and life itself are described”<sup>2</sup>. Thus Āyurveda is a science which deals with all these four types of life, its wholesome and unwholesome habits and its span-short and long ✓✓

- and description of life itself. It is the science of the knowledge of life. Ayus + veda is Āyurveda. It is knowledge of life. Life stands for the functioning of the organism in combination with the body, senses, mind and the soul. The body made of five mahabhutas (gross elements) serves as an abode of the enjoyment and suffering of the soul. The sense organs are the eyes etc.; the sattva is the mind and the soul is the bearer of knowledge. It is to be noted that Āyurveda takes into consideration the past, present and future life of a human being, this world and the world to come, the four Yugas, all the past, present and future actions etc. The cosmic ecology, wholism of truth in understanding the world and the morality of each action are basic considerations of this science. "Good health stands at the very root of virtuous acts, acquirement of wealth and power, so also the attainment of pleasure and final emancipation. These are the four goals of human life. Diseases are the destroyers of health, well-being and life. Health represents the equilibrium of dhātus (vāta, pitta and kapha) in the absence of diseases. Thus, health is the root cause par excellence of the attainment of all these goals in life. It describes the etiological factors, pathogenesis, clinical manifestations, treatment and prevention of various disease-states. These are the three principles of Āyurveda viz. etiology, symptomatology and the knowledge of therapeutics as a means par excellence to well-being. Etiology here includes the immediate and distant causes of diseases. Similarly, symptomatology includes the entire signs and symptoms of diseases and health. The therapeutics includes wholesome diet as well. Description of the body is included under etiology and

symptomatology. The causes of diseases relating to both mind and body are three-fold - wrong utilization, nonutilization and excessive utilization of time, mental faculties and the objects of the senses. The very object of this science is the maintenance of equilibrium of the organism as a whole, from the level of tissue elements. The disturbance of the equilibrium of the tissue elements results in sickness while maintenance of the equilibrium is promotive of health.

- **Unani:** The Unani system of medicine adds to the richness of India's medical heritage. Although Unani system of medicine came to India from Unani (Greece) via the Middle East, once it reached Indian shores it naturally took root in the Indian soil. While there are several aspects of the theoretical foundations of the Unani medicine that are derived from the original Greek tradition, the most important is the theory of four humours - blood, phlegm, ✓ yellow bile and black bile. There do appear to be at least a few aspects of theory that have drawn inspiration from the Indian health sciences. Tasir may be a good example. It refers to the potency of drug and tasir can only be hot or cold. This concept of tasir appears similar to the Ayurvedic concept of virya which is also only hot or cold. A few specialities of Unani that are well known to discerning public are its proficiency in management of eye diseases including prevention of cataracts, management of burns, respiratory, skin and GIT tract disorders and its remarkable knowledge of pulse diagnosis.

- Siddha:** Siddha system is one of the oldest systems of health care in India. The term siddha means achievement and the siddhars like rishis of Āyurveda, who were saintly figures, achieved results in Medicine through the practice of Yoga. Siddha systems literature is in Tamil and is practised in Tamil-speaking areas of India. Siddha is also called Agasthyar system in the name of its famous exponent Sage Agasthya. Siddha is also practised in Kerala, has presence in Sri Lanka, Malaysia and Singapore. This system developed within the Dravidian culture which is one of the pre-Vedic periods. The Siddha system is largely therapeutic in nature. The principles of this health care, both fundamental and applied, have a close similarity to Āyurveda. Use of minerals and metals (Uppungal and Lohangal) are a speciality of Siddha health care system. Diagnosis in Siddha is based on identifying the cause. This is done by examination of Nādi (pulse), moothra (urine), examination of eyes, voice and colour of the body, tongue and status of the digestive system. A detailed urine examination is done including its colour, density, smell, quantity and oil drop spreading direction and pattern. Treatment considers person's age, sex, race, habitat, diet, appetite, physical condition and physiological constitution. Treatment in Siddha is individualized.
- Yoga:** Yoga is firmly incorporated in Indian religion, folklore and vernacular literature. The word "Yoga" may be construed as referring to the union of body and mind in harmonious health and efficiency. At its highest level, it refers to the unitary consciousness of the mystic, Hindu or otherwise, in which the ego

is transcended and one's essential spiritual nature is realized. The "union" which has been the goal of Yoga for thousands of years is realized when body and mind become perfectly quiescent though the meditator is conscious and alert. The techniques of Yoga have ✓ this aim of great inner stillness. It helps a human being to develop a deep awareness of himself/herself, of every vibration and pulsation within - at the body, mind and intellectual levels. It enables one to master the forces-both, internal and external. It helps an individual to synchronize his/her diverse life currents making them united, uniform, unidirectional and ultimately one with "Universal". Yoga bestows inner strength, sharpens our ✓ intellect, teaches us to control our emotions and brings a rare concentration and efficiency into our actions and works. Yoga practice can increase our lung capacity and respiration, improve our ability to resist stress, reduce body weight and girth, decrease cholesterol and blood sugar levels and thus stabilize, restore and vitalize the body's natural systems and thus yoga is curative and preventive medicine for all the ills resulting from so-called modern living.

- **Holistic healing:** Holistic healing means treating the whole person, helping the person to bring the mental, emotional, physical, social and spiritual dimensions of his or her being into greater harmony, using the basic principles and elements of holistic healing, placing the reliance on treatment modalities that foster the self regenerative and self reparative process of natural healing. It does postulate a long and different view of health care. It respects the patients'

capacity for healing themselves and regards them as active partners in health care rather than passive recipients. It does not rule out the occasional need for swift and authoritative medical or surgical intervention but does put them in a context of care which emphasizes health promotion, patient education, and reliance on modalities which patients themselves can implement such as nutrition, exercise, relaxation techniques, and changes in attitude. Holistic approach to health reflects a particular attitude toward health care. It attempts to enlarge the continuum of health care and includes the humanistic attitudes and the psychosomatic, behavioural and public health perspective as well as any of the techniques which modern science and empirical use have revealed to be helpful. It includes biofeedback, meditation, psychotherapy and behaviour modification, modern fluid replacement, and ancient acupuncture, diet and drugs, surgery, and massage. Reiki, Prāṇa and Prāṇic healing methods are a few popular examples of Holistic healing systems.

The Indian systems of medicine include all well-developed, non-allopathic systems of medicine and regimens namely Āyurveda, Siddha, Unani, and Yoga. These systems evolved within the ancient civilization of the subcontinent, or were assimilated from other civilizations. For example: homeopathy, intensely practised and officially recognized in India, originated and evolved in Germany. When we say the Indian systems of medicine, we distinguish them from the Western modern system of medicine. What is meant by the term Western? When we say 'Western' we mean 'modern Western' because it is the modern Western

which is known to the Indians and it is this modern Western which co-exists with us now in India. The Western medical system is influenced by the modern Western thought that is called Positivistic and Analytic. The Indian medicine is holistic, integrated and traditional; it is traditional in the sense that it has a tradition of nearly three thousand years or more. Therefore, the ancient Indian thought has influenced the Indian medical system, exactly as the modern Western thought has influenced the Western medical system.

### 1.3 Why Āyurveda

In the realm of medical knowledge, Āyurveda is replete with suggestions and possibilities for the future. Āyurveda shows a firm grasp of the very roots of life and of the working of the human organism which can serve as an eternal touchstone for evaluation of newer and yet newer findings in the field of health and therapeutics. Medicine is one of the largest factors that ensure the proper safeguarding of social well being. As one of the most ancient civilizations, the soundness of physical and spiritual health of the Indian owes much to this ancient system of Āyurveda. This scientific system flourished and was practiced in this country and the excavations from some of the most ancient sites bear testimony to this fact. Subsequently the invasions of foreign civilizations brought in mixed influences and other forms of healing and medicine. Over a period of time, the practice and influence of Āyurveda dwindled significantly. With the advent of the British rule in India, modern allopathic and western medicine gained popularity. Āyurveda and other traditional forms of healing were almost banished into oblivion. Post India's independence and subsequent resurgence of India, we observe an increased interest in

the traditional forms and deeper appreciation of indigenous approaches. We now observe a growing interest and focus upon Āyurveda today as compared to yesteryears. Ayurvedic medicine is re-established as a medical branch. Today colleges and institutions across the country offer relevant specializations in this field. Yet, the modern approach to the study and understanding of Āyurveda is influenced by the western and allopathic approach due to the strong Colonial impact. In the present times Āyurveda is looked upon more as a therapeutic and clinical science to treat diseases and ailments. This limits Āyurveda to a mere medical science.

However Āyurveda in its real essence goes far beyond just the treatment of bodily ailments. It is a system with deep philosophical foundations and very rational approach to developing a comprehensive understanding of the human. Āyurveda is not limited to being a medical science alone but as evolved as a science of life. Āyurveda is that which deals with maintaining a good happy and wholesome life of an individual in harmony with the universe.

Its approach of the human as an aggregate of body, mind and spirit encompasses greater realms than that of conventional western approaches like that of allopathy. Āyurveda understands Man as the subject matter of the science of medicine the understanding of the nature and function of life involves the study and appreciation of the factor of environment. For the medical science particularly life goes always with its environment. Every organism and specially man must be understood always in relation to his environment, for all his life functions are engrossed in a continual flux to meet the challenge or reap the benefits of the factors of the environment. There is a need to re-emphasize this holistic approach, the

basis of which is the relationship and connectedness between Man and the Universe.

I hope that my thesis will underscore the relationship and connectedness that man shares with the Universe.

### **An Ancient healing system**

As an ancient system, Āyurveda was developed and practiced by ancient Indian sages, the ṛṣis. It is believed that in addition to empirical perceptive capabilities these ṛṣis also had extraordinary perceptive and intuitive capabilities. These powers were honed by their meditative and contemplative practices to gather and organize knowledge. These ṛṣis were not disconnected from the world of commoners. They shared a connectedness to both the spiritual and physical worlds. Their extraordinary capabilities and perceptive powers enabled them to understand and discern the basic nature of the cosmos and develop this science of life for the welfare of all mankind. With this understanding, there gradually evolved a system of thought in the form of an oral tradition of collective knowledge that was enhanced with experience and was passed on from generation to generation. In this manner, the system of Āyurveda came about- a system that allowed for new learning and experiences to be incorporated- while at the same time retaining the cumulative knowledge of the ancient seers and their insights. As this system evolved, new therapies were developed. The ṛṣis were scientists✓ who made huge advances in the fields of medicine, surgery, human anatomy, physiology and psychology. The knowledge of Āyurveda was passed down for centuries from teacher to student in the oral tradition. It was subsequently recorded when the written language was developed.

## **1.4 Origin of Āyurveda- Mythological & Chronological view**

Given the deep rooted history and the lack of written records during the early stages of the system, it is not surprising that there are several controversies and debates regarding the timelines and origin of this system. The various approaches that attempt to explain the origin and timeline of development of this system can be broadly classified as Mythological and Chronological view.

### **1.4.1 Mythological view**

The insights about the mythological perspective to Āyurveda are presented in the Caraka Saṁhitā<sup>3</sup>. Other books like the Sushrūta Saṁhitā and Aṣṭāṅga Saṁgraha also offer insights about the mythological perspective. Based on such material the mythological theories about the origin of Āyurveda can be summarized as under.

#### **The quest for disease-free life or Ārogya**

Caraka Saṁhitā mentions a story explaining the need of Āyurveda. It is said that in the ancient days, severe diseases and ailments affected the human body. Such diseases affected the common people and also persons practicing austerities. Persons practicing penances, observing celibacy, along with scholars and learned people were all equally troubled by diseases and ailments. Diseases affected the general feeling of happiness and well being in the society and in case of persons desiring spiritual goals it proved to be a hindrance as well<sup>4</sup>. Diseases became a matter of concern for common people as well as the sages. ✓

Out of concern for the living beings and to seek a solution to help them realize their goals in life, the sages held a gathering in the Himālayas.

Caraka Samhitā mentions the names of 53 such saints who were present at this gathering and deliberation held in it. These were sages who possessed sources of spiritual knowledge, self control and restraint of mind. These sages who were enlightened through austerities and penances participated in the auspicious deliberations in the scenic Himālayan ranges. In this gathering of sages, discussions and deliberations were held to improve the plight of humanity plagued by diseases and suffering. The sages were aware of the fact that disease-free condition is the foundation on which the attainment of dharma, artha, kāma and mokṣa<sup>5</sup> can be based. Diseases and ailments are obstacles in the path of good life. They pondered over the means to alleviate mankind from suffering.

### **Descent of Āyurvedic knowledge**

In tracing back the history of Āyurveda, one encounters the mythical interpretation. According to this interpretation Āyurveda is believed to have started right from Brahma and passed through Dakṣa Prajāpati, Ashwin Kumaras and then to Indra. Indra the King of Gods held the key to the knowledge of Ārogya.

At the congregation at the Himālayas the assembled sages realized that and it is Indra who will be able to show the path towards elimination of diseases and achieving Ārogya.

Among the sages in the gathering, the brightest of them all, Bharadwāja, offered to approach Lord Indra. All the gathered sages gave their consent to Bharadwāja to set off on this quest. Bharadwāja, because of his high level of meditative practices could reach Indraloka in human body form and meet Indra. Bharadwāja narrated the troubled status of humans to



Indra. Lord Indra in the briefest form explained the basic tenets of Āyurveda in the form of trī-sūtra to Bharadwāja. Bharadwāja received this trī-sūtra from Indra explained the basic tenets of Āyurveda to Bharadwāja. With this knowledge, Bharadwāja attained immeasurable happy lifespan (Amit). Bharadwāja returned to the congregation and conveyed the sūtra-rūpa knowledge of Āyurveda in its completeness to the assembled sages.

The sages acquired the basics of Āyurveda from Bharadwāja. The sages desirous of long life too received that benevolent compendium of knowledge of promoting lifespan. They further grasped the knowledge of similarity or sameness (samāna), particularity or uniqueness (viśeṣa), substance (dravya), properties (guṇa), action (karma) and inherence (samavāya). By this they followed firmly the tenets of Āyurveda and attained highest well being and non-perishable lifespan.

In this manner the knowledge of Āyurveda descended from the Gods to man. Legend has it that Bharadwāja the seer (also known as Atri) handed it down to his disciple Ātreya. The topics of medicine were discussed by Punarvasu Ātreya with the scholar sages in different symposia and the basic concepts were formulated accordingly.

Punarvasu Ātreya taught the knowledge of Āyurveda to his six students- Agniveśa, Bhela, Jātukarna, Parāśara, Harita and Kṣārapāṇi. All the six disciples simultaneously received the teachings from Punarvasu Ātreya. But Agniveśa was the sharpest among them all- and he compiled the teachings of Āyurveda in the first written compendium- Agniveśa Tantra. Agniveśa Tantra was presented in front of Guru Ātreya and to other sages. Subsequently the other disciples also compiled and presented their treatises. Agniveśa and the others received praise for their perfection in

the compilation and documentation of the basic tenets of Āyurveda. With the approval of the learned scholars and Gurū Ātreya, the essentials of Āyurveda were recorded through the compilations.

It is believed that the Agniveṣa Tantra was developed by Caraka and was known as the Caraka Saṁhitā. The present text of Caraka Saṁhitā read across is the Agniveṣa Tantra as refined by Caraka and later explained by a Kashmiri scholar Dṛdhabala. J =

### **Āyurveda: an eternal science**

It is said that Āyurveda was not produced at any time, or out of nothing, but there was always a continuity of the Science of life. The Science of life has always been in existence and there have always been people who tried to comprehend it and understand it in their own way. It is only with reference to its first systematised comprehension or instruction that it may be said to have a beginning.

### **Āyurveda as Anādi**

There are many debates concerning the history of Āyurveda. The text of Caraka Saṁhitā offers a theory that tries to establish Āyurveda as an eternal science which has no beginning, which always has been.

This science of life is declared to be eternal because it has had no beginning, because it deals with tendencies that proceed innately from nature and because the nature of matter is eternal. For at no time was there a break either in the continuity of life or the continuity of intelligence. The experience of life is perennial; and pleasure and pain along with their respective causative factors are beginningless on account of their interdependent connection. This forms the group of subjects dealt with by the Science of life. Substances that are heavy or light, cold or hot,

unctuous or dry etc are increased and decreased by the use of like and unlike factors. Thus it has been stated that the heavy things are increased and the light decreased by the repeated use of heavy things and vice versa. This nature of things is eternal; so also is the innate property of substances like earth etc (eternal). There are however, substances and properties of both kinds- eternal as well as non-eternal. For at no time can it be said that the science of life sprang into existence, having being non-existent before, unless the dissemination of knowledge by means of receiving and imparting instruction be considered as creation of such knowledge. It is, indeed, in view of such dissemination by the channel of instruction, that some authorities have spoken of the rise of the Science of Life (at this or that time). As a matter of fact, however, the function of this science is innate in nature and owes nothing to artifice, being like heat and fire or fluidity and water. It is also eternal by reason of the eternality of its laws, as for instance, the law that heavy things increase and light things decrease by the repeated use of heavy things.<sup>6</sup>

#### **1.4.2 Chronological view**

We have already discussed that Āyurveda as a healing system has its roots in the oral tradition. It continued in this manner and was passed on from teacher to disciple for an undetermined period of time. Subsequently the art and technique of writing was invented and the teachings of this system were compiled by practitioners and scholars in the form of written documents an drecords. An attempt to unravel the actual origin of the Ayurvedic system can only be with reference to such compilations and their time of origin. From that context, Caraka Saṁhitā holds a critical importance. It is the compendium of Caraka that forms the

earliest purely medical literature in India and it is in this work that we find the first presentation of Āyurveda as a system. For this reason, an understanding of the timeline of creation of Caraka Saṁhitā is important to fathom the initial beginning of Āyurveda in the written tradition.

Keeping in view the initial composition and further two redactions, the present text of the Caraka Saṁhitā can be analysed into three distinct layers which would naturally relate to three different times. It would not bring any success and would be baseless if someone attempts to decide the date of the Caraka Saṁhitā as such. The safest course would be to discuss the dates of Ātreya (the senior contemporary of Agniveṣa), Caraka and Dṛdhabala which would throw light on the development of the Caraka Saṁhitā through different phases, the first one denoting the initial composition and the last one denoting the latest handling of the text.

These are primarily based on Caraka Saṁhitā with English Translation by Prof. Priyavrat Sharma<sup>7</sup>.

### **Timelines of Ātreya and Agniveṣa**

Agniveṣa was the foremost among the disciples of Ātreya and the author of Agniveṣa Tantra. Agniveṣa is mentioned in Saraṅgaravādi (4.1.71), Aswādi (4.1.70), Garādi (4.4.105) and the Tikakitavādi (2.4.68) ganas of Paṇini's Aṣṭādhyayi. Goldstucker has fixed 7<sup>th</sup> Century BC as the date of Paṇini. As Agniveṣa is mentioned in more than one gaṇas, it is evident that he existed even earlier and became a historical figure by the time of Paṇini.

In the Caraka Saṁhitā, Āyurveda is said to be intimately connected with the Atharvaveda. It shows that the school of Ātreya was founded after the

Atharvaveda rationalizing its tradition. The date of Atharvaveda is fixed as 1500 BC on the basis of reference of Parīkṣita in the Atharvaveda and interval of 1015 years (Vishnu Purāṇa IV.42-32) or 1115 years (Bhagwat XII.11-26) between the time of Parīkṣita and Nanda, the emperor of Magadha.

On the basis of these points the date of Ātreya may be fixed before Paṇini (7<sup>th</sup> Century BC) and after the Atharvaveda (1500 BC) e.g. near about 1000 BC.

### **Timelines of Caraka**

**Caraka** was the first man to refine the treatise of Agniveśa thoroughly and enlarge it with his interpretations and annotations. Caraka's contributions to the treatise of Agniveśa were so spectacular that the treatise in its new form began to be named after him instead of the original author Agniveśa.

Regarding the date of Caraka the following evidences may be considered.

### **External evidences-**

Agniveśa is mentioned in several gaṇas of Paṇini's Aṣṭādhyayi but Caraka not even once. The word Caraka used in one of the aphorisms<sup>8</sup> denotes one of the traditions of the black Yajurveda and not the author of an Āyurvedic compendium. The date of Paṇini is 7<sup>th</sup> century BC and as such Caraka comes after that.

Vāgbhata in their works Aṣṭāṅgasamgraha and Aṣṭāṅghṛdaya (6<sup>th</sup> century AD) have mentioned Caraka explicitly which shows that by that time Caraka Saṁhitā attained its place as the representative work of the school of medicine. This means that Caraka stands between 7<sup>th</sup> century BC and 6<sup>th</sup> century AD.



### Internal evidences-

Many concepts like Ksasṇikavijñāna, Swabhāvoparama, Upadhā, etc., point towards the Buddhist doctrines which shows the appearance of Caraka in the post Buddhist period (after 5<sup>th</sup> century BC).

Milindapanho (2<sup>nd</sup> century BC) though not mentioning the name of Caraka explicitly has so many facts resembling to Caraka's description<sup>9</sup>.

The Caraka Saṁhitā has referred to the earliest form of Saṁkhya philosophy which is older than the Sāṅkhyakārikā (200 AD).

The Caraka Saṁhitā also precedes the Nyāyasūtra of Gautama (200 AD) because of having earlier information<sup>10</sup>.

Hence on the basis of internal evidences Caraka stands between 5th century BC and 200 AD.

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In the opinion of Pt. Priyavrat Sharma an eminent scholar of Āyurveda, Caraka may be placed near about 200 BC somewhat earlier to Patañjali<sup>11</sup>.

The date of Mahābhāṣya and Yogasūtra being nearly the same all three authors were confused together regarding their identity.

Patañjali has mentioned several places of South India, but Caraka has not, which shows the latter's non-acquaintance with them and his position somewhat anterior to the former.

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Nāvanītaka (2<sup>nd</sup> century AD) and earlier or later works do not mention Caraka which only shows that the treatises of Agniveśa even after redaction by Caraka continues for centuries to have been known in the name of Agniveśa. Vāgbhata is the first author who mentions Caraka Saṁhitā explicitly as the authoritative text of the school of Medicine. Similarly Bhaṭṭāra Hariścandra (6<sup>th</sup> century AD) is the first commentator on the Caraka Saṁhitā.

### **Timelines of Dr̥ḍhabala**

Dr̥ḍhabala, son of Kapilabala<sup>12</sup> and resident of Pañcanadapura,<sup>13</sup> reconstructed the Caraka Saṃhitā which was deficient in its one-third part<sup>14</sup> e.g. 17 chapters in the Cikitsāsthāna and entire sections of Kalpa and Siddhi. He completed the Saṃhitā in these respects by taking material from relevant treatises (then unavailable)<sup>15</sup>. There is difference of opinion as to which 17 chapters of Cikitsāsthāna were reconstructed by Dr̥ḍhabala. Bengal and Bombay editions of the text represent two prominent views. Carakapāṇi says that the eight chapters up to yakṣmā, arṣa, atisāra, vīsarpa, dwivraṇīya and madātyaya were of Caraka and the remaining seventeen chapters were completed by Dr̥ḍhabala<sup>16</sup>.

Kapilabala, Dr̥ḍhabala's father is quoted in Vāgbhata's Aṣṭāṅga Saṃgraha (6<sup>th</sup> century AD). Dr̥ḍhabala is quoted by Jejjāṭa (9<sup>th</sup> century AD). Both Kapilabala and Dr̥ḍhabala have been quoted in one context by Cakrapāṇi<sup>17</sup>. Cakrapāṇi also says Vāgbhata as following the views of Kapilabala. This shows that Kapilabala preceded Vāgbhata and was renowned at the latter's time. Hence Kapilabala and his son Dr̥ḍhabala may be placed at the 4th Century AD during the Gupta period. / 2

### **1.4.3 Relevance of Mythological perspective**

Myths and legends hold an important place in most ancient literature. The modern day approach based on scientificity and empiricity tends to look at such myths as fables, construct of imagination, mere stories that can offer no relevance or significance. From a philosophical point of view however, myths and legends assume critical importance. The sense of wonder, admiration, awe and an understanding of man's minuteness in front the play of the forces of nature were perhaps the locus from where

emerged man's respect for these natural forces. Deitification and reverence was an outcome, realizing his helplessness in comparison to the powers of these natural forces, the early man much like many of us today sought the kindness and the grace of these natural forces to protect him. It was perhaps in this manner that the concept of divinity must have emerged; deities who were far superior to man, who were gentle, generous and giving, and yet awe inspiring and destructive when provoked. Naturally, the abode of deities who possessed powers was an inspiration for man. Belief in the supernatural and its power over the human psyche existed right since the beginning of civilization. Āyurveda in general and Caraka Saṃhitā in particular adopts a very scientific approach. Its treatment, procedures of diagnosis and disease alleviation are rational, logical and consistent. Yet true to its understanding of man, Āyurveda also realizes that the mind body connect clearly indicates that the psyche of man also plays a vital role in prevention and cure of diseases. As we have discussed, myths, mythology, folklore and legends as well as ideas of the supernatural all have their impact on the psyche of man. They are important because they reflect the thoughts across generations and shape much of our tradition. This understanding is utilized by Āyurveda as a catalyst in its scientific approach towards alleviation of diseases and ensuring a healthy, happy and long life. Across the Caraka Saṃhitā we find some references of mantras and invocation of the divine. Due to its scientific approach these connections are not utilized by Āyurveda to promote blind faith or religious dogma- rather they utilize the deep seated obeisance of man towards the natural elements, supernatural powers, deities and gods to have a psychological influence upon man that helps him overcome his diseases and lead a

happy life. Āyurveda uses myths, legends and spiritual incantations and often combines them with physical medicine and curative treatment in its quest for Ārogya. ✓✓

This philosophical understanding of man and use of the natural and supernatural towards curative purposes is one of the unique aspects of Āyurveda. The understanding of Āyurveda will be incomplete without understanding of the myths and legends that it utilizes. ✓

In specific instance of Āyurveda, mythology plays a very important role in ascertaining its flexibility and wide range of applications. As a divine science, originally formulated for the health of the gods, Āyurveda caters to all. This is the reason why it could be so easily adapted to mankind and subsequently adaptation of the same science is also used for treatment of animals and other life forms.

### **Significance of origins of Āyurveda from my context of inquiry**

The Vedas were handed in the oral tradition from a period of unknown antiquity; and the Hindus generally believed that they were never composed by men. It was generally supposed that either they were handed down by God to the sages, or that they were by themselves revealed to the sages who were the “seers” (mantradrāṣṭa) of the hymns. When some time had passed after the composition of the Vedas, people had come to look upon them not only as very old, but so old that they had theoretically at least, no beginning in time, though they were believed to have been revealed of some unknown remote period at the beginning of creation.

While a grasp of the different theories of Āyurveda is essential to understand the subject at hand, the focus of my area of inquiry is not to establish the truth or veracity of claims.

Āyurveda provides the ground for understanding the given Cosmos and Man. Keeping the concept of man and universe as the central theme, an understanding of the roots of this system will offer a perspective to understand and unravel this relationship.

### **1.5 Development of the text Caraka Saṃhitā**

Most ancient Indian traditions came into being much before the invention of the written script. As such they all began as oral traditions. As we have mentioned earlier, the knowledge of Āyurveda was supposed to have always existed as an eternal truth. It was handed down from the gods to the first teachers and subsequently passed on from generation to generation through the gurū-śiṣya paramparā.

The teachers would utilize the original learning and elaborate and simplify them for easier understanding of the students. As such, after the invention of the written language, a format of verses and commentaries are commonly found in all the ancient traditions in their written form. The task of converting the oral tradition to the written tradition was usually undertaken by the later scholars.

In case of Āyurveda as well this holds true. The system of Āyurveda discusses a wide range of issues to develop its science of health and medicine. The knowledge of Āyurveda is available to us firstly through texts compiled by some prominent authors, and secondly through practice for generations together.

## 1.6 Knowledge of Āyurveda: Primary sources

It is recorded that there are many different compilations by sages which reflect upon different aspects of human life for treatment. Although many of these works are lost over time, some compilations have remained and are the ones which shape our understanding of this science today. Thus the historical account of the tradition of Āyurveda is based on the textual traditions and periods when these texts were created and compiled.

There were many treatises written by sages on the subject of Āyurveda in general. Brahmavaivarta Purāṇa mentions various authors and their respective works. ✓

The following is a list of them. ✓

Dhanvantari	:-	Cikitsātatvavijñānam
Divodāsa	:-	Cikitsādarśanam
Kaśināja	:-	Cikitsākaumudī
Aświnisutau	:-	Cikitsāsānatantram Bhrāmghnam
Cyavana	:-	Jīvadānam
Janaka	:-	Vaiśasandehamajjanam
Candrasuta	:-	Sarvasānam
Jābāla	:-	Tantrasārakam
Nakula	:-	vaidyaka sarvascoam 9.
<u>satadeva</u>	:-	Vyādhisindhuvimardanam
Yamarāja	:-	Jñānārṇavam
Jājali	:-	Vedāngasāram
Pailūḥ	:-	Nidānam
Karathāḥ	:-	Sarvadharam
Kumbhasambhavaḥ	:-	Dvaidhanirṇayatantram

The names of these authors are quoted in the later works which are available at present. But unfortunately the original works lie hidden in darkness.

As mentioned earlier, the period of the compilation of the Āyurveda Saṃhitā can broadly put the period as running concurrently with the Saṃhitā period of the Vedas themselves. It is likely that it was compiled as a branch or upanga of Atharvaveda, as we find the last named Veda full of medical references, although the oldest R̥g Veda also contains many clues to enable us to say that medical science was well advanced even in those days of the hoary past. In any case, the compilation was a comprehensive text on the Science of life.

It included all the knowledge of life in health and disease, accumulated during thousands of years of Vedic period. It is a highly systematized compilation divided in thousand chapters, each chapter containing hundred verses thus making one hundred thousand verses in all. This science of Āyurveda was regarded as tri-skandha or tri-sūtra that is, tri-based. It gave dominance to positive health or Swasthatā as stated in Caraka Saṃhitā<sup>18</sup>. Sushruta in his Saṃhitā describes Āyurveda as a branch of Atharvaveda. Sushruta says that the self-created Brahma created the first thousand chapters before creating men. But in view of the shortness of life and the feebleness of understanding of mortals, Sushruta further mentions that Brahma again divided the knowledge into eight parts. With progress of this science with time, each of these individual branches attained a high level of specialization. We find that this science of life acquired the name of Aṣṭāṅga-Āyurveda from the eight different specialized branches into which it developed. This term is still applied to it. The eight branches are enumerated by Caraka as under.

- Internal medicine (Kāyacikitsā)
- Head and neck disorders (Śālākya)

- Surgical removal of foreign bodies (Śalyāpahartṛka)
- Children's medicine (Kaumārabhṛtya)
- Treatment of poisoning (Agadatañtra)
- Supernatural medicine (Bhūtavidya)
- Rejuvenant therapy (Rasāyana)
- Virile therapy (Vājikarana)

**Kāyacikitsā:** Kāyacikitsā is the branch which deals with medicine and a detailed account of each disease in relation to its etiology, pathology and treatment has been maintained. Not surprisingly the most prevalent diseases like diabetes, bronchial asthma have been dealt exhaustively in this discipline and most of the description available in these texts is comparable terms to the findings of recent researches in Western medical science. Hundreds of simple, easily available preparations to treat the diseases have been mentioned. Āyurveda can successfully handle many diseases which cannot be tackled by other systems of medicine. The most authentic text on Kāyacikitsā available today, is Caraka Saṁhitā. Of all the eight branches, Kāyacikitsā is the most important branch in as much as it deals with almost all diseases affecting the human body. In addition to this, most of the literature on the other branches having been lost, it has become the major resource discipline of Āyurveda and hence Kāyacikitsā has almost become synonymous with Āyurveda.

**Salakya:** This is a branch dealing with the etiology, pathology and management of the diseases of the eyes, ears, nose and throat (E.N.T. and ophthalmology). It is also called Nimitañtra so named after Nimi the supposed founder of this school. With no independent text (on Salakya school) being extant, the literature available in Sushruta Saṁhitā is the

lone authentic source of information. In this branch one finds unique techniques, like Akṣitarpaṇa which is a specialized method, employed successfully by Āyurveda physicians in the management of degenerative disorders of the eyes.

**Śalyapahartṛka:** This is a branch of surgery, and Sushruta Saṃhitā, the lone authority on this branch has given a detailed account of surgical procedures and ethics. Sushruta, as mentioned earlier is considered father of surgery and he was the first ever surgeon to have performed plastic surgery and laid the foundation for an advanced plastic surgery.

**Kaumārabhr̥tya:** Gives an account of infantile diseases and their management. Unique concept of Svarṇaprasana, i.e. administering gold to the new born to induce immunity against a variety of diseases and also for the improvement of the memory, intellect and other mental faculties of the infant has been described in Kāśyapa Saṃhitā, the only extant text on this branch. Another unique concept Puṃsavana a highly specialised means of begetting a child of desired sex is also described.

**Agadatañtra:** This branch deals with poisoning and its management. Various types of animal and herbal poisons, their source, mode of action in the body and measures to manage them are described. Kāśyapa Saṃhitā (this is different from Kāśyapa Saṃhitā belonging to Kaumārabhr̥tya), the lone authentic text, is not available now. Dusiviṣa a type of chronic poisoning which was administrated purposefully to destroy enemies is also described here.

**Bhūtavidyā:** It deals with the psycho-spiritual aspects of the diseases and advocates measures for the restoration of the deranged mental faculties on account of various supernatural entities including demons.

**Rasāyana:** It is the science of nutrition and after Kāyacikitsā is the most sought after discipline. A pioneering concept of prolongation of life span is conceived in the form of Rasāyana by the Ṛisis. It is not only the longevity but it is the healthful longevity, which is the objective. This aspect assumes added importance in the light of the problems faced by the current society. Prevention and treatment of diseases are also incorporated in the concept of Rasāyana. Rasāyana drugs are found to impart immunity against a variety of diseases.

**Vājikaraṇa:** It is the science of aphrodisiacs, gives an account of measures to improve the vigor and sexual satisfaction of an individual. In addition to various medicaments, procedures to improve the quality of human race also have been described.

In the extracts cited in Caraka Saṁhitā as well as Sushruta Saṁhitā and from many other sources we learn the names of several authors on the various branches but unfortunately most of the works are lost in oblivion and are not available at present.

The list of the names of the then extant works in each subject as referred to in later works is as under:

**Kāyacikitsātantrāṇi**

1. Aganiveśa saṁhitā
2. Bhela Saṁhitā
3. Jatukarṇa Saṁhitā
4. Parāśara Saṁhitā

5. Krārapāni Saṃhitā
6. Hārīta Saṃhitā
7. Kharanāda Saṃhitā
8. Viśuāmitna Saṃhitā
9. Agartya Saṃhitā
10. Atri Saṃhitā

### Śālākayatantrāṇi

1. Vaischatantram
2. Nimitantram
3. Kānkayanatantram
4. Gārgyatantram
5. Gālavatantram
6. Sātyakitantram
7. Śaunakatantram
8. Karālatantram
9. Cakṣuṣyatantram
10. Kṛṣṇātreyatantram



### Salyatantrāṇi

1. Aupadhenavatantram
2. Auitabhkatantram

3. Saushurtatantram
4. Pauṣkalāvatatantram
5. Vaitaraṇatantram
6. Bhojatantram
7. Karvīryatantram
8. Gopurarakṣitatantram
9. Bhālukīyatantram
10. Kapilatantram
11. Gautamatantram

#### **Kaumārabhntyantrāṇi**

1. Jīvakantram
2. Parvatakantram
3. Vandhakantram
4. Hiranyākṣatantram

#### **Agadatantrāṇi**

1. Kāśyapa Saṃhitā
2. Alambāyana Saṃhitā
3. Uśanaḥ Saṃhitā
4. Manaka Saṃhitā
5. Lāṭyāna Saṃhitā

### **Bhūtavidyā Tantrāṇi**

1. Sushrute Amānuṣapraṭiṣepādhāye
2. Carake Unmādacikitsite
3. Vāgbhate Bhūtavijñānīyabhūtapraṭi  
śoṣākhyayoradhyāyayoḥ

### **Rasatantraṇi**

1. Pātañjalatantram
2. Vyāḍitantram
3. Vasiṣṭhatantram
4. Māṇḍavayatantram
5. Nāgāyunatantram
6. Kakṣapuratantram
7. Ārogyamanjarī

### **Vajikaranatantram**

1. Kaumāratantram
2. Śalihotrasaṃhitā  
(Aśwāyurvedaviṣayā)
3. Pālakyasaṃhitā (Gajāyurvedaviṣayā)
4. Gautamasamhitā (Gavāyurveda  
saṃhitā)

Utilization of above eight branches helped the later scholars further develop either one or the few areas and formulate their own theories while retaining the strong fundamentals of classical Āyurveda. That is because Āyurveda as a system is flexible and adapts to the needs of a constantly changing humanity. The texts of these Saṃhitā were prepared in such a way that they served as complete works of reference to the students of ordinary intellect while they gave impetus for further research and progress by showing the line of research to the students.

We see a system built on philosophical foundations which have remained unchanged while the superstructure has been modified and shaped over time. It is customary to recognize two major lines of development in the science of medicine i.e. one specializing in medicine (Kāya Cikitsā) and the second with the basis in favor of surgery (Śalya Tantra). The former line of development reached its culmination at the times of Caraka Saṃhitā while the later attained its precision and perfection at the times of Sushruta Saṃhitā. These two compendia are regarded supreme authorities in Āyurveda theory and practice and their authority has been rivaled, despite numerous eminent scholars in this field.

## **1.7 Textual Tradition of Āyurveda**

The textual tradition of Āyurveda as available today is obtained from the two triads namely the Brhat-Trayi and Laghu-Trayi.

### 1.7.1 Br̥hat-Trayī

**Br̥hat-Trayī** comprises of the three texts of Caraka Saṁhitā, Sushruta Saṁhitā and Aṣṭanga-Hṛday-Saṁhitā. The Br̥hat-Trayī or 'Triad of the Great' is also sometimes called the "Vṛddha-Trayī" which means 'Triad of the old / mature' (classics or authors). This triad of major treatises comprises of the three main classical texts of Caraka Saṁhitā, Sushruta Saṁhitā and Aṣṭanga-Hṛdaya-Saṁhitā.

#### **Caraka Saṁhitā**

Originally written by Agniveśa, the foremost student of Ṛṣi Punarvasū Ātreya, Caraka Saṁhitā is a redaction of the Agniveśa Tantra by Caraka. His exact timelines are a subject of debate and discussion, yet the lucidity and depth with which the basic tenets of Agniveśa Tantra are redacted made Caraka a very popular figure in his times and for posterity. This work of his was so popular that it became known as Caraka Saṁhitā - and was the standard reference for understanding Āyurveda by scholars and researchers. A Kashmiri scholar Dṛḍhabala subsequently redacted the Caraka Saṁhitā and completed the missing chapters.

Caraka deals elaborately with fundamentals of Āyurveda along with subjects such as embryology, anatomy of the human body, function and malfunction of body depending upon the equilibrium or otherwise of the tridosas of the body, etiology, classification, pathology, diagnosis, prognosis, treatment of various diseases and the science of rejuvenation of the body are mentioned in detail. The treatise of Caraka gives an idea of the various categories of the practitioners of the healing science,

specialization in different medical subjects, status of the physicians and their fees, nursing care, medical botany and classification of animal kingdom particularly in regard to properties of their flesh, etc. It describes various customs, traditions, legends, routine of daily life, and dietary recommendations.

### **Sushruta Saṁhitā**

Ācārya Sushruta compiled the Sushruta Saṁhitā which emerged as the main source of knowledge about the techniques, skills and practice of surgery in ancient India. Caraka and Sushruta Saṁhitā are written with clearness, conciseness and simplicity of arrangement and may be regarded as compendia of the knowledge of medicine possessed at that time. All that was necessary for an ordinary medical practitioner was collected in one volume; Caraka's being a volume of study for the physician and Sushruta's for the surgeon. Each book contains in addition to description of medicine and surgery, the description of anatomy, physiology, toxicology, psychotherapy, personal hygiene and medical ethics along with many other things which may be useful for a medical practitioner. Each can be considered an encyclopedia of medical literature of the times.

As mentioned, Sushrutāchārya is considered as the father of ancient surgery. This treatise includes descriptions of large and varied number of diseases e.g., Śālkya Tañtra (i.e., diseases of the eye, ear, nose and throat), Kaumāra-bhṛtya (i.e., etiology and symptomatology of diseases peculiar to infants and women) and medico-legal aspects.

### **Aṣṭāṅga Hṛdaya Saṃhitā**

Aṣṭāṅga Hṛdaya which is a compilation of Vāgbhata reconciles and quotes Caraka, Sushruta, Bhela, Nimi, Kaśyapa, Dhanvantari and other earlier authors and their works. The Aṣṭāṅga Saṃgraha which was compiled by Vāgbhatācārya talks about practice of medicine, human anatomy, causes and pathology of various diseases and pediatrics. The contribution of Vāgbhata of Sindh is that his treatise brings the two prominent branches of medical science- medicine and surgery together in one concise volume.

A work called Aṣṭāṅga-Saṃgraha is also ascribed to the author, Vāgbhata. It is a more diffused work than the Aṣṭāṅga-Hṛdaya-Saṃhitā, and is in mixed prose and verse (the Aṣṭāṅga-Hṛdaya-Saṃhitā is in verse only). These two works are versions of the same material, but their exact relationship, authorship and priority is still debated by scholars. There are thousands of medieval manuscripts of the Aṣṭāṅga-Hṛdaya-Saṃhitā in archives and libraries across India, while the Aṣṭāṅga-Saṃgraha is very rare indeed, having survived to the 20th century in only a few partial copies. It is thus clear that the Aṣṭāṅga-Hṛdaya-Saṃhitā is the text that was most widely studied in pre-modern times, and was in fact the standard textbook of Āyurveda for several hundred years. The Aṣṭāṅga-Saṃgraha is primarily taught as part of the academic Āyurvedic studies.

#### **1.7.2 Laghu Trayī**

**Laghu Trayī:** the triad of the minor treatises comprise of Śāraṅgdhar Saṃhitā, Mādhav Nidāna and Bhāvprakāsha Saṃhitā. These treatises are

based upon the foundations of the Bṛhat trayī and also elaborate the subsequent developments and learnings in medical science. ✓

**Mādhavnidāna:** Mādhavnidāna was composed by Mādhavācharya around the 7-8<sup>th</sup> century AD.

It is considered as one of the best compilations for diagnosis of disease. The original work was called Rognischeya but at the time was popularly called after its author as Mādhav Nidāna where Nidāna means diagnosis. Mādhava drew heavily on Caraka Saṃhitā, Sushrut Saṃhitā and Aṣṭāṅg Hṛdaya Saṃhitā and to a lesser degree on others including Aṣṭāṅg Saṃgraha. Some parts seem to have been Mādhava's own contribution unless they were borrowed from other compilations no longer in existence. All subject matter have been integrated and arranged in a coherent and systematic manner. The treatise has continued to be an indispensable aid to physicians over a thousand years. With Vāgbhata and Mādhavācharya Āyurveda became highly systematized, its pharmacopeia expanded and treatment procedures got refined. Madhavnidan was translated into Arabic in 9<sup>th</sup> century A.D and into Italian in 1913-14. ✓

**Śārangdhara Saṃhitā:** Śārangdhara Saṃhitā is a short textbook composed in 1226 A.D by Śārangdhara. Pulse diagnosis or Nāḍi parīkṣa appears here for the first time. This is one of the ancient works in which Bhasmas or Calcination and similar metallurgical techniques are dealt with. Prescriptions are copied from earlier work but diseases are dealt with more elaborately. Śārangdhar Saṃhitā is divided into three sections: Pūrvkhaṇḍa, Madhyakhaṇḍa and Uttarkhaṇḍa with a total of 32 chapters and 2600 slokas or verses.

**Bhāvprākasha:** Bhāvprākasha is the most famous of the later text composed by Bhavmisra. Its oldest manuscript now in Tübingen in Germany, and dates back to 1558 A.D. The text repeats earlier accounts and formulae but also adds new diseases and cures. Bhāvprākash has three divisions: Pūrvkhaṇḍa, Madhyakhaṇḍa and Uttarkhaṇḍa. The purvakhaṇḍa is divided into two sections Pūrvabhāga and Dvityabhāga. Pūrvabhāga has a section of Mishraprakāṇam which starts with the topic of Harithkyadivarga. This portion is known as Bhāvprākash Nighaṇṭu and is a celebrated pharmacological supplement. Herbs and vegetable matter are described in a systematic manner with appropriate grouping or classification.

Together, the major and minor triads form the exhaustive literature available of Āyurveda today and their in depth study is a must by any student of Āyurveda.

Apart from these two, there are other works like Kaśyapa Saṁhitā, an exhaustive on pediatrics, Bhel Saṁhitā and Hārīta Saṁhitā

### 1.8 The focus of Āyurveda

A happy life is described as a life undisturbed by bodily and mental diseases, full of youth and proper strength, vitality, energy, power of launching new efforts, endowed with wisdom, knowledge and efficient sense-organs, a life which is full of all kinds of desirable enjoyments and in which the ventures that are undertaken are all successful. The opposite of this is what may be called an unhappy life. The happy life thus represents a life so far as it is happy and enjoyable and so far as it satisfies us. The good life is the life as it is molded and developed by our right conduct. The good life and the happy life are deeply interconnected.

In fact much of the Indian lifestyle and culture have incorporated much of these simple procedures and the common man many a times practices the basic fundamentals and way of life prescribed by Āyurveda probably without actually knowing that he is following well developed ancient system of health and medicine.

The object of Āyurveda is twofold<sup>19</sup>: ✓

- To preserve the health of the healthy
- To alleviate disorders in the diseased.

Prevention, preservation and promotion of health and treatment of diseases are approaches for positive health measures. The science of medicine elaborates on aspects which are necessary for the upliftment of health in order to draw attention of a common man to the healthful way of life.

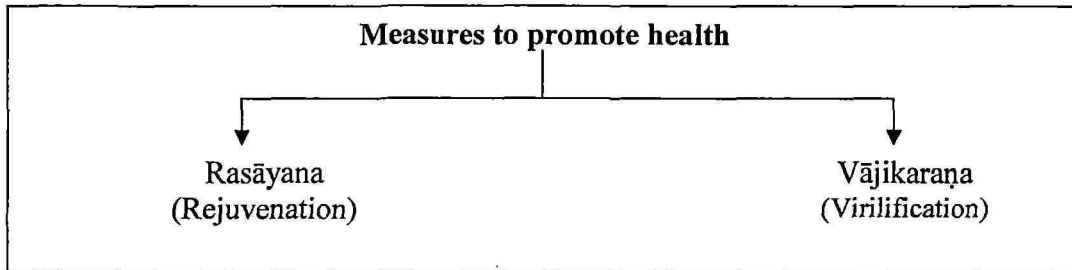
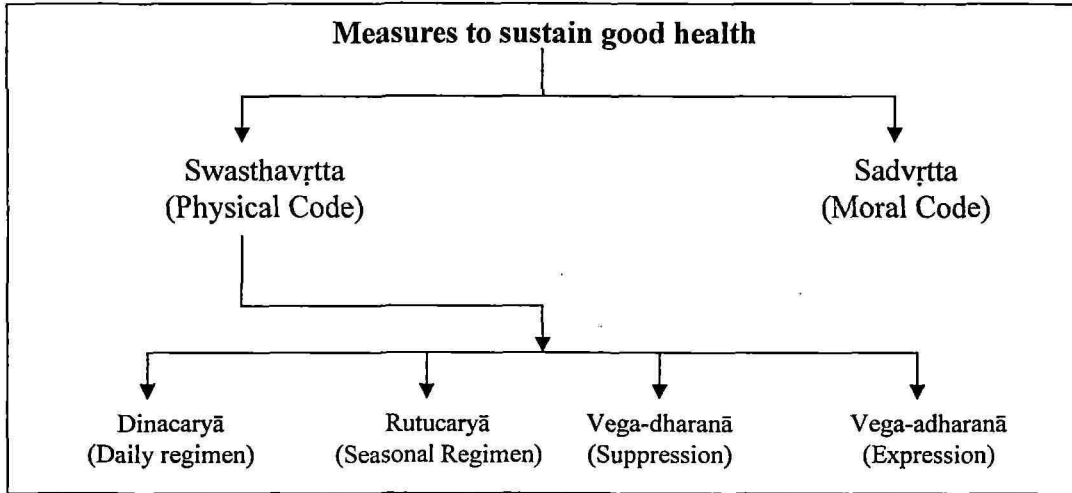
As per my understanding the positive health measures advocated by Āyurveda can be categorized thus:

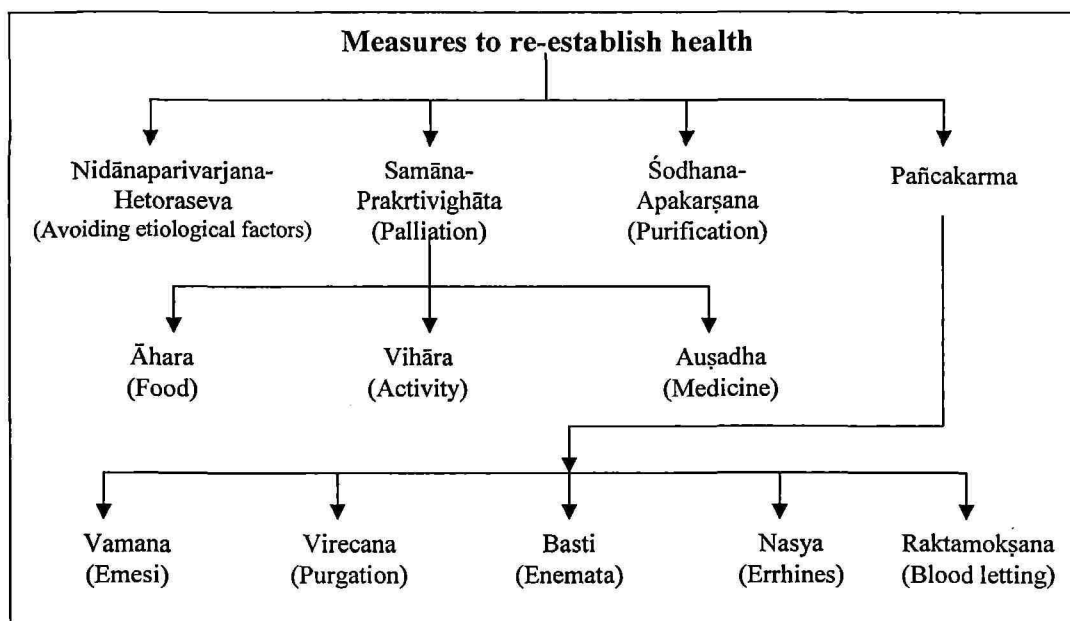
- **Swasthavṛtta**: ✓ code of physical health: Swasthavṛtta is a science of Health, which prescribes the theory, and practice of the maintenance of public and private health. Swasthavṛtta in Āyurveda means maintenance of the health of an individual. The Ayurvedic lifestyle followed during the yester years and the vitality of the people living then is proof in itself on how beneficial following a healthy regime is. The rules and regulations in respect to maintaining proper well being of the physique are two-fold: i) Consumption of diet and ii) Observance of personal, moral, seasonal and spiritual conduct. Swasthavṛtta mainly emphasizes on following a proper daily regime as well as seasonal regime. Daily regime deals with instructions for day-to day living like morning routine, basic

cleanliness, natural urges, evening routine etc. Apart from this there are added features like the importance of medicinal smoking and tambula chewing. The seasonal changes and climatic changes also have a particularly important effect on the health. Hence Āyurveda has recommended a seasonal specific conduct. These activities help us to cope up with the changes in the environment. Thus Swasthavṛtta means the behaviour or act by which a person can maintain health and lead a healthy life. Health and Longevity are certain to follow, if the rules of maintaining health, as given in Āyurveda, are strictly followed.

- **Sadvṛtta**: code of ethical and social conduct including mental health. Sadvṛtta that can be classified into five types i.e. Good mental conduct, Good social conduct, Good religious conduct, Good personal conduct and Good moral conduct. Food, Sleep and controlled sex are regarded as the pillars holding life and health. Timely intake of suitable and good quality food, regular sleeping habits and controlled indulgence in sex ensure long and healthy life. Maintenance of one's mental balance is also equally important and Āyurveda offers spiritual and mental treatments for ailments in which no physical relief can be offered.
- **Rasāyana and Vājikaraṇa**: Caraka's emphasis on Rasāyana (rejuvenation) and Vājikaraṇa (virile therapy) also incorporates hymns of Atharva Veda. He was of the opinion that freedom from passions, self-control, truthfulness, confidence and good virtues is the best rejuvenator than any formulation. Unless mind and body are clean and firm no rejuvenation therapy will yield result, he affirmed.

He adopted two methods for rejuvenation. Both the methods have several formulations. One method is known as Kuṭipraveśika while the second method is known as Vātātāpika.





- **Pañcakarma** literally meaning "five actions" is the word for the five different treatment procedures used in Āyurveda which are believed to purify the body. This is done in two ways:

1. Pacifying the aggravated dosas by using appropriate diet, natural herbs and minerals.
2. Eliminating the accumulated dosas from the body.

Pañcakarma is a purifying therapy to enhance the metabolic process through diet and herbal medicines. It is used in deep rooted chronic disease as well as seasonal imbalance of tridosas. As the wastes are eliminated from the body the person becomes healthy. So Pañcakarma means five types of actions or techniques of treatment. These types of therapeutics are based on elimination therapy.

In order to stay healthy and fit one should carry out Pañcakarma methods as a way of cleansing and servicing the body. The greatest benefit of this system is preventing possible serious illness due to 'Srotas Avarodha' obstruction of channels or ducts.

According to Caraka, the five actions are Nasya (nasal therapy), Vamana (emesis or vomiting), Virecana (purging), Raktamokṣaṇa (bloodletting) and two kinds of Vasti (therapeutic enema), Nirooha Vasti and Sneha Vasti. Herbal decoctions are used for Nirooha Vasti and herbal oils for Sneha Vasti. The five major procedures in Pañcakarma, is meant to purify the whole body by eliminating the accumulated toxins from it.

The fivefold therapy is aimed at Śodhana, or the eradication of the basic cause of disease. Śodhana, along with Śamana, or the mitigation of the disease and its symptoms, are the two concepts of disease management in Āyurveda.

## 1.9 Planning of the Caraka Saṁhitā

The scope of the system can be explained by its definitions with the words which connote the same meaning: Āyurveda "Science of life", Śākha "The Medical Branch", Vidyā "The Lore", Sūtra "The Aphorisms", Jñāna "The Knowledge", Śāstra "The Scripture", Lakṣaṇa "The Seneiology" and Tañtra "The System". (CS.SU. XXX- 31)

This scope is divided with reference to topics, and is distributed under 10 different heads: Anatomy, Physiology, Etiology, Pathology, Therapeutics, Objectives, Climatology, Physicians, Pharmacology and Procedures. These topics are dealt with in the course of the entire treatise. This system has eight sections of general principles, pathology, specific

determination, human embodiment, sensorial prognosis, therapeutics, pharmaceuticals and success in treatment.

The 8 sections, of the Caraka Saṃhitā, and their number of chapters are as indicated below.

<b>Sthānas (Sections)</b>	<b>Chapters</b>	<b>Highlights of the Section</b>
Sloka/ Sutra	30	Section on fundamentals of Āyurveda
Nidāna	8	Section on diagnosis
Vimāna	8	Section on specific features
Śarīra	8	Section on study of human body
Indriya	12	Section on the signs of life and death
Cikitsā	30	Section on therapeutics
Kalpa	12	Section on pharmaceuticals
Siddhi	12	Section on success in treatment

### **1.10 Index of all chapters of the Caraka Saṃhitā**

The enumeration of the 120 chapters with their titles and order of occurrence is as below:

- The quadruplet on drugs consists of the chapter on longevity, rough chaff seeds, purging cassia and six hundred purgative preparations
- Chapters on the rules of healthy living including quantity of diet, seasonal regimen, non-suppression of urges and introductory descriptions of sense organs

- Chapter on specific instructions including minor and major chapters on four basic factors in therapeutics, three desires of man and merits and demerits of Vata
- In the quadruplet on preparation, there are chapters on unction, fermentation, arrangement of the equipments and well-equipped physician.
- In the quadruplet on diseases, there are chapters on the number of cranial diseases, 3 swellings, 8 abdominal diseases and major disorders.
- The quadruplet on planning consists of the chapters on 8 despicable, reducing and saturating therapies and properly formed blood.
- The quadruplet on drugs consists of the chapters on the origin of person, Ātreya-Bhadrakpya (discussion among sages), food and drinks and various types of food and drinks.
- The last two chapters- one on 10 vital organs and the other on 10 heart-rooted vessels- are devoted to vital force and body and also qualities of a physician
- 6 quadruplets on drugs, the healthy, precepts, preparations, diseases and planning, the 7th one concerning food and drinks along with 2 concluding chapters in the end constitute the 30-chaptered, meaningful Ślokasthāna or Sūtrasthāna which is regarded as the auspicious head of the treatise
- The quadruplets having deep significance have been compiled together in Ślokasthāna,. This section is called as Ślokasthāna because of it's praise-worthy position and compilatory character.

- The chapters on fever, internal hemorrhage, gulma, prameha, leprosy, phthisis, insanity and epilepsy are elaborated in Nidānasthāna (section on pathology and diagnosis) of which there are eight chapters.
- The elaborations on rasa, the 3 portions of the belly, epidemics, the 3 means of diagnosis of diseases, srotas (channels), classification of diseases, types of patients and treatment of diseases have been dealt with in Vimānasthāna (section on specific determination) through 8 individual chapters
- Types of person, dissimilar clan, appearance of fetus (lesser and greater chapters), analysis of person, analysis of body, enumeration of body parts, delivery and management of child– these 8 chapters have been dealt with in the Śārirasthāna (section on anatomy)
- Topics of complexion and voice, flowering, palpitory, sense organs, prodroma, characters of diseases, distorted images, inverted images, discoloration, imminent death, minute spot and cow-dung-powder are detailed in ‘Indriyasthāna’ over 12 chapters
- Topics related to rasayana (promotive measures) and vajikarana (aphrodisiacs) respectively have 4 quarters each. The chapter on Rasāyana consists of a quadruplet of haritaki-amalaki, desire for vital breath, amalaki plucked with hand and traditional importance of rasayan. The chapter on vājikaraṇa consists of quadruplets– root of sara, (rice) soaked in milk, (cow) fed on leaves of black gram and the man of enhanced virility. These topics are covered in Cikitsāsthāna (section on therapeutics) across 30 chapters.

- Problems related to fever, internal hemorrhage, insanity, epilepsy, (chest) wound, swelling, abdominal diseases, piles, anemia, dyspnea, cough, diarrhea, vomiting, erysipelas, thirst, poison, alcoholism, wounds, diseases of the 3 vital organs, urustambha (stiffness of thighs), yonivyāpāt (disorders of female genital organs) etc are covered across 28 chapters in Cikitsāsthāna.
- There are pharmaceuticals which are described under Kalpasthāna (section on pharmaceuticals) in 12 chapters such as– (madana) phala, jimuta, ikṣvāku, dhamārgava, vatsaka, kṛtavedhana, syāma-trivrt, aragvadha, tilvaka, snuhi, saptalasamkhini and danti-dravanti.
- Management of evacuative measures, persons suitable and unsuitable for unctuous enema, management of the complications arisen due to improper application of enema, management of the complications of emesis and purgation, management of the complications of enema, various types of enematic formulations, management of the diseases of the 3 vital organs, application of enema, enema prepared with madanaphala, urethral and vaginal douches are highlighted in Siddhisthana (section on successful management) across 12 chapters.

A query which is taken verbatim from the treatise and is put in the conventional manner is called a formal question. To propound such a question by adducing reason and citation from the text is called the exposition of the question. A system or Tañtra is so called because it systemetises, a section or sthāna because therein a particular thesis is established, chapter because it deals predominantly with a given subject. Thus is the nomenclature derived. The octad (of system, subject matter of

the system, thesis, and subject matter of thesis, discourse, subject matter of the discourse, question and the exposition of the question) has been set out in entirety, agreeably to the question put. Likewise a complete and well reasoned summary of the science of life Āyurveda has been given out in the text of Caraka Saṃhitā which makes it profound<sup>20</sup>.



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## CHAPTER-II

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## Chapter- II: The Structure of Āyurveda

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## 2. 1. The basic doctrines of Āyurveda

### 2.1.1 Tri sūtra Āyurveda

Tri sūtra Āyurveda refers to the first three words of the verse. Tri in Sanskrit means "three", and sūtra means a very condensed form of knowledge (just a few words) which can be elaborated *ad infinitum*- a sūtra is a kind of a shorthand expression. The wise know how to unravel the condensed meaning of a sūtra and apply it in practical life.

Each of the first three words in this verse is a sūtra: Hetu, Linga, Auṣadhi. ✓  
Hetu refers to the etiological factor (or root cause of imbalance or disease). Linga suggests symptoms. Auṣadhi stands for herb or treatment protocol. This is the approach that an Ayurvedic practitioner takes when faced with a health problem.

In the original texts, the order of the word is significant. Hetu comes first, which means that it is the most important, and should be the first one that should be addressed. Linga (symptoms) and Auṣadhi (herbs) are useful only after identifying and removing the etiological factor (or root cause).

As the knowledge of Āyurveda was eternal it was only revealed to Brahma and not created by him. The tri sūtra contains the entire knowledge of Āyurveda. Hetu includes immediate and distant causes, Linga includes symptoms and characters of diseases as well as health while Auṣadhi includes wholesome things- drugs as well as diet. The body may be included either in Hetu (because it is the root cause of all diseases) or in Linga (because all manifestations are located in that).

The tri sūtra Āyurveda revealed to Brahmā was delivered by Indra to Bharadvāja in the same form which shows continuity of tradition. Tri sūtra is also known as Tri skandha. Āyurveda is endless and infinite and

having being divided into three divisions was known rightly and entirely in a short time by the sage Bharadwāja. Bharadwāja thereby acquired unmeasured life endowed with happiness. He in turn transferred the knowledge to the sages without either adding or withholding any part. The sages desiring longevity received this science, beneficial to humanity and promotive of life, from Bharadwāja. These great sages perceived this science with the eye of discernment; the nature of the general and the particular; the substances, their qualities, action and inherent relation; and understanding it and then conforming to the rules laid down in the systems, they attained the highest happiness and enduring life. Thereafter, Punarvasu Ātreya, the most benevolent, moved by compassion for all creatures, bestowed the science of life on his six disciples.<sup>21</sup>

The basic tenets of the tri-sūtra Āyurveda was subsequently elaborated by the disciples of Punarvasu Atreya and formed the first written compendiums of Āyurveda. Among these, Agnivesa tantra was later redacted by Caraka and remained as the primary source of this science of life.

### **2.1.2 The Tridoṣa principle**

As mentioned earlier, Āyurveda employs the concept of Tridoṣās to explain the functional equilibrium within the organism. This doctrine dominates the theory and practice of Āyurveda to quite an extent. Tridoṣās in Āyurveda are Vāta, Pitta and Kapha. These are understood as the interplay of wind, bile and phlegm. These are the three determinants of pathogenetic and pathognomic phenomenon comprising what is generally called Constitutional Pathology. These determinants of pathological variations, are in fact, when in normal and well balanced

condition, the fundamental functionaries of the physiological state of the living organism. The Kapha, Pitta and Vāta are the three factors of the triumvirate that govern the psychosomatic organism, and each have their pentads of location in the body. These have special clinical significance and are guides and aid in practical diagnostics and therapeutics. They form the general outline of the constitutional pattern or scheme; and all constructive, integrative, assimilative, recuperative and eliminative processes are to be understood in terms of the nature and working of these three principles as an integrated whole. They are all inclusive and complete in their comprehension of the body-mind processes as a whole.

**Kapha:** A specific terminology was evolved for this triumvirate of biological categories, which is significant both of static existence as well as dynamic force viz.; of Kapha which signifies (by Ka= water) aqueous proto-element of the physical formula and which (by the addition of Pha=phalati iti) signifies the evolutionary process of biological formula. Thus the whole word Kapha gives the sense of the organization of fluid matrix wherein the biological process of evolution of life is carried out. The synonym Slesma is even more significant of the biological process of cohesion denoting the colloidal matrix or milieu for the vital play. A specific fluid matrix is essential to full expression of life phenomenon. Kapha maintains the specific consistency and structure of the fluid matrix under the stress of varying environmental factors. Kapha causes cohesion of the joints, unctuousness, growth, replenishment, strength and firmness, nourishes the body by its colloidal function. Kapha is mainly located in the stomach, chest and head. It is cold, heavy, firm, slimy and soft. Kapha provides the matrix of the material pattern that life requires for its abiding

and play. It is the medium best suited for the vibrant throb of life and for the transmission of its impulses. The body of man and other organisms is the material ocean upon which rests the immaterial spirit of life. This fluid matrix, exists in various forms in the universe in different consistencies and forms the world of animate organisms including Man.

**Pitta** derived from Tapa=to heat is significant of the function of heat. 9.6  
Pitta causes pigmentation, is responsible for digestion, vital essence, luster, intelligence and heat, nourishes the body by its thermogenic function. Temperature is an essential factor in the maintenance of the natural and uniform pattern in the body that life requires for its play. The body therefore is found to possess its own mechanism of internal combustion that generates heat. This heat is present not only in certain organs but is present uniformly across the body of the organism. Though this thermal element is diffused in the entire body, it also has its regions or points of focus around which the pathogenic and restorative processes are centered. Pitta is located in the gut between the stomach and the large bowel. It is hot, sharp, light and slightly oily.

**Vāta** is derived from Vā=to move and is suggestive of dynamic or functional process. It takes care of the organization of vital balance in the body. Vital force is essential for the purpose of creative evolution, progress, power of organization and such other vital processes which characterize life and differentiate animate from inanimate things. Vāta is mainly located in the pelvis. It is dry, cold, light, subtle and mobile. Vāta is the upholder of both structure and function in the body. In its normal state, Vāta sustains all movements, transmission of sensations, transport of fluids and all kinds of physical and mental functions including

happiness, which sustain life. In this sense, all life is dependent on Vāta. Vāta upholds the body by its characteristic functions of throbbing, transmission, filling-up, separation and retention. Vāta is given the supreme importance in the series of triumvirate. Actions of the normal Vāta are animation, inspiration and expiration (respiratory movement), it is also responsible for body movement, regular circulation of body elements and regular elimination of excretions.

### 2.1.3 Saptadhātu

**Dhātus** are the structural constituents which hold the organism to perform its functions of growth, generation and regeneration. These are responsible for the functioning of the systems and organs and the structure of the body. Each of the Dhātus is built out of a previous one and they develop on the nourishment that comes from the digestive system. They are basically the result of the action of catalysts that convert one tissue to another. The sole purpose of metabolism is to assemble proper 'Dhātus' together in synchronization with which they carry out their role as the field of physiological activity.

#### Seven Dhātus of Āyurveda<sup>22</sup>

Dhātu is originally a Sanskrit word which means 'that which enters into the formation of the body'; the root Dhṛ means 'support' or 'that which bears'. It is thus said to be the base of growth and survival. According to Āyurveda, there are seven basic types of Dhātus in a human body. These seven basic Dhātus are composed of pañcamahābhūtās or the five gross elements i.e., earth, water, fire, air, ether. Any kind of disturbance or imbalance in the equilibrium of the Dhātus causes ailments and diseases.

### **The Seven Dhātus are as follows:**

**Rasa (Plasma):** Rasa literally means ‘sap’ or ‘juice’. Rasa dhātu is formed when agni digests food. When food is completely digested with the help of normally secreted digestive juices, the nutritive part of the digested food is called as rasa. This nutritive juice nourishes all cells and tissues of body. It is analogous to extra cellular and intracellular fluids. The primary function of ‘Rasa’ is to strengthen ‘rakta’ (blood) and provide nourishment. Basically, the tissue fluids consist of lymph and blood plasma. Accessory tissues are the breast milk and the menstrual blood.

Rasa dhātu contains all the nutrients required to nourish the body. As rasa dhātu nourishes body and helps to keep it healthy, we should always put efforts to preserve and replenish rasa dhātu. This can be done by consuming healthy food, drinking liquid like water, milk etc and practicing healthy lifestyle. Indigestion impairs the quality of rasa dhātu.

When rasa dhātu decreases the following symptoms appear: dry skin (twak rukṣata), tiredness (śrama), dehydration (Śoṣa), malaise (glāni) and intolerance to sound (Śabda asahiśṇutā)

When rasadhātu increases impropportionately, the following symptoms appear: indigestion (agnimāndya), excess salivation (praseka), lethargy (Āalasya), pallor (Śweta varna), weakness (Śaithilya), gasping for breath (Śwasa), cough (kāsa) and increased sleep (atinidratā).

The symptoms of improperly formed rasa dhātu are: inactiveness, loss of appetite, nausea, heaviness of body, increased salivation, feeling of tiredness, fever, inability to perform sex or temporary erectile dysfunction, emaciation, premature hair loss and premature graying

**Rakta (Blood):** Rakta Dhātu is said to be constituted from the metabolic refinement of the Rasa Dhātu. The primary function of the Rakta Dhātu is the nourishment of the body. It is also said to be the preserver of life. According to Āyurveda when rasa (lymph) is mixed with "ranjaka pitta" (haemoglobin) it forms Rakta dhātu or blood. Rakta enhances tone and complexion of skin. It strengthens and nourishes "maṃsa dhātu" (Muscles). The whole physiology of body is dependent on this tissue. Rakta strengthens the body and keeps it healthy. It increases life span and keeps the person active.

The presence of adequate and quality Rakta Dhātu results in: attractive complexion, glowing skin, efficient functioning of sense organs, good digestive power, etc. It also ensures that the other Dhātus also get good nourishment.

The fleshy odor of Rakta Dhātu indicates presence of pṛthvibhūta, the element of earth. Its fluid nature shows jala bhūta, the element of water. It is red in colour indicating presence of agni bhūta the element of fire; its pulsatile movement indicates Vāyu bhūta the element of air, while its lightness indicates presence of akaṣa bhūta the element of ether.

Vitiation of Rakta or blood can result in: visarpa (herpes), vidradhi (abscess), kuṣṭha (skin disorders like acne, pimples, psoriasis, etc), Vāta rakta (gout), rakta pitta (hemorrhagic disorders), gulma (tumours), kamala (jaundice), vyanga (pigmentation of skin), Agni nāsha (indigestion), sammoha (syncope) as well as raktatwaknetra mūtratā (redness of eyes, skin and urine).

When there is reduction in quality of Rakta dhātu the following symptoms appear: desire for sour foods and cold substances increases.

This is manifested by burning sensation in palms and foot, collapsing of blood vessels and Dry skin.

**Mamsa (Muscles):** It is formed from the rasa and rakta dhātu and said to be the basic cover of bone and structure of body. Rakta dhātu or blood tissue when subjected to further processing by its agni is supposed to form mamsa dhātu. Vāyu takes part in solidification and jalabhūta helps in softening it. The muscles originate from snāyus (ligaments).

A person who has good mamsa Dhātus looks strong, is endowed with self control, good health and longevity.

When mamsa dhātu is increased beyond limit the following diseases occur: Goiter, lymphedinitis, myoma, sarcoma.

When mamsa dhātu is depleted the following symptoms appear: exhaustion of sense organs, emaciation, pain in joints

**Meda (Fat):** Meda Dhātu is the finer part of the mamsa dhātu that are also known as fatty tissue. They keep the lubrication between the various body organs and help the body in maintaining right internal temperature.

**Asthi (Bone):** Asthi i.e bones are the finer essence of the Meda Dhātu, which are converted into the most solid form of the Dhātus. They give the basic structure to the body. Asthis or bones are formed from the nutrients supplied by meda dhātu through asthivaha srotas. The nutrients in meda dhātu which is meant to nourish asthi dhātu are processed in asthivaha srotas by dhatwagnis. Dhātawāgni and bhūtāgni (vāyu, agneya and pṛithvi) bring about hardness and heaviness to these nutrients which form asthi or bone. Functions of asthi: In nature we observe that trees are supported by strong solid stems. Same way human body is supported by strong bones. All mamsa (muscles), tendons and ligaments are attached

to asthis (bones). Asthi supports these structures and gives shape to our body. When asthi dhātu increases more than normal, it leads to formation of adhyāsthī (hypertrophy of bone) and adhidanta (formation of extra teeth). When asthidhātu or nutrients of asthidhātu reduces the following diseases may surface: asthitoda : Inflammation of bones and joints (like arthritis), sadana (weakness), dwija prapattana (falling of teeth), śrama (weakness), bhagna (pathological fractures), phakkaroga (rickets), asthi kṣaya (thinning of bones like osteoporosis), asthi araṇa (osteomyelitis).

**Majjā** (bone marrow): Majjā is the finer essence of the Asthi Dhātu. It is a semi- solid substance, yellow and red in color. Its primary function is filling the bone. It is also found inside the brain and spinal cord. During the formation of asthi dhātu or bone, Vāyu bhūta creates spaces in bones. These spaces are filled with nourishing tissues of meda or fat which help in formation of Majjā or bone marrow. Majjā dhātu nourishes the body and helps to maintain its functions. Majjā dhātu strengthens the body, fills bones and nourishes śukra dhātu (semen). Symptoms of increased Majjā dhātu are Netra gaurava (feeling of heaviness in eyes), Anga gourava (feeling of heaviness of body), Parwa stoulya (clubbing of fingers). Symptoms of decreased Majjā dhātu are Asthi soughīrya (osteoporosis), Bhrama (vertigo), Timira darśana (blurring of vision).

**Śukra** (Reproductive fluid or Semen): Śukra is produced from the most refined essence of the Bone Marrow. It is the cause of Ojas, which is actually the essence of all the seven Dhātus. The Śukra is responsible for vitality and energy of the body. The core nutrients of Majjādhātu (bone marrow) help in production of Śukradhātu. Śukra dhātu is supposed to be pervading all over the body. The invisible śukra in men gets ejaculated in

the form of visible śukra or semen during sexual intercourse. Children will have śukra in dormant stage. The visible śukra appears when children reach adulthood. The śukra in women gets secreted during sexual activity. But is not believed to be useful in garbhotpatti (fertilization). When śukra increases beyond limits, it produces ati kama or excessive indulgence in sex and śukrāśmari (seminal caliculus). Symptoms of decreased śukra dhātu: difficulty and inadequate ejaculation of semen, weakness, early ageing symptoms with dry skin and wrinkles, Anemia, Weak muscles, impotence or erectile dysfunction. Decrease of śukradhātu (semen) could be a result of old age, mental stress and worries, chronic diseases, under nourishment and excessive indulgence in sex or increased ejaculation of semen. As śukradhātu is end product of dhātu pariṇāma or formation of Dhātus, it is considered as essence of all Dhātus. Hence its level in body has to be maintained very carefully by consuming nourishing foods and leading a healthy life.

**Ojas:** the word ojas refers to immunity, energy and vigor. Ojas is supposed to be responsible for bala (strength) and vyādhi kśamatva (resistance to disease). Caraka Saṃhitā describes two types of ojas- para (primary) and apara (secondary). Para ojas is said to be located in the heart and is in the measure of eight drops, the loss of which leads to death. Aparā ojas is present throughout the body and is in the quantity of half anjali<sup>23</sup>. Ojas is also understood as the essence of all seven Dhātus but as it sustains life, it is mentioned separate from all Dhātus<sup>24</sup>.

#### **2.1.4 Mala**

The word Mala is used in two senses: 1) the end-products of the digestive process are classified in two parts: one that is assimilated in the body and which becomes a part of the body elements is called Prasada (clean matter) while the other part not so assimilated gets converted into some secretory and excretory products serving some auxillary purpose in the body functions and gets disposed off or excreted from the body. This is called Mala or Kitta (unclean matter). But this being the normal or physiological function, this Mala or Kitta waste-matter is included under the term Dhātu or upholder of body<sup>25</sup>. 2) The other, meaning of Mala as given in Caraka<sup>26</sup> is all morbid matter in the body which is harmful to it. Under this heading the author puts the following: a) excretory matter expelled outwards from the orifices of the body in various forms b) over mature body-elements c) irritated Vāta, Pitta and Kapha d) such other things residing in the body harmful to the body.

Thus healthful Malā is un-assimilated portion of food ingested, existing in the healthy body while harmful mala is harmful matter of any kind existing in the body and doing harm to it.

#### **2.1.5 Inter-relation between Doṣa, Dhātu and Mala**

The word dhātu includes in its category: 1) the primary three functional organizations that is the Kapha-Pitta-Vāta triumvirate which is the primary organization in each and every unit of life 2) the seven body elements or tissues, sapta Dhātus of the physical body and structural systems evolved to augment and refine the work of the primary organizations of the triumvirate 3) the waste or excretory material (mala)

All the Dhātus may become vitiated and may vitiate locally their neighboring parts; but the general vitiators of the whole body are the triumvirate of organizations. This generalized vitiating nature is the most common in the triumvirate organization because they are all pervasive and in constant action to maintain perfect effectiveness of the whole body in ever changing environmental factors. Thus the word doṣa is used for 1) the three biological organizations of triumvirate (Kapha-Pitta-Vāta) 2) secretions and excretions (which are formed as immediate, intermediary or end products as the result of the functioning) of the three biological organizations are also identified with doṣa toxic matter and are often termed doṣa 3) mala or the waste matter is also often designated doṣa as its dominant quality is to pollute.

### **2.1.6 The Pañcamahābhūtas**

Āyurveda is concerned with the empirical world. The empirical world is concrete and physical in nature. This empirical world is explained as made up of five gross elements or five proto elements which are seen in every product of nature and constitute the physical body of man who is a sentient being of the human species. In fact, all beings and entities of the physical world are constituted out of the five gross elements on different proportions. The five proto elements are: Ākāśa (Ether), Vāyu (Air), Agni (Fire), Jala (Water), Pṛithvī (Earth).

**Origin of Mahābhūtas:** In the evolution process of Mahābhūta, the later Mahābhūta is produced from the former Mahābhūta. Hence the attributes of the former Mahābhūta are passed through or enter in to later Mahābhūta.

According to this principle of evolution Ākāśa (Ether) is created itself in the beginning. It is subtle and light. Śabda (Sound) is the inherent quality of Ākāśa, when Ākāśa only present Śabda (Sound) also exist in it. Vāyu (Air) is born out of Ākāśa. Quality of Ākāśa i.e. Śabda is also passed in to Vāyu with its own quality of Sparśa (Touch). Likewise Agni (Fire) has qualities of Śabda (Sound), Sparśa (Touch) with its own Rūpa (Vision). Jala Mahābhūta has qualities of Śabda, Sparśa, Rūpa and its own Rasa (Taste). And at last Pṛthvī (Earth) has all five qualities i.e. Śabda, Sparśa, Rūpa, Rasa and Gandh (Smell).

Likewise one more attribute is passed from former Mahābhūta in to later one during the process of evolution of Pañchamahābhūtas. In any circumstances, matter is mixture of these Mahābhūtas in varying proportions which are determined by Pañchapañcikaraṇ Sidhhānta. This will be explained subsequently in the chapter on Universe in this work.

Human beings are provided with only five ways of gross knowing/sensory organs (i.e. Pañchñānendriyas). Human within his inherent limitations can only perceive these 5 qualities of matter. These 5 senses are predominant in each Mahābhūta, like:

Sense of Hearing – Ākāśa

Sense of Touch – Vāyu

Sense of Vision – Agni

Sense of Taste – Jala

Sense of Smell – Prithvi.

### **2.1.7 The concept of R̥tucaryā**

Āyurveda is primarily the science of positive health and it is only secondarily that it is a science for the cure of disease. As such, it

prescribes precepts and rules that would ensure the smooth running of the intricate mechanism of the human body without hindrance. Thus hygiene plays the most important role in Indian medicine. This code of health lays down in full details the regimen of daily life (dinacaryā) in general, and its modifications and variations in different seasons (ṛtucaryā). The most important point emphasized is that the application of these rules is to be made according to the individual constitution (or prakṛti) of men. It comprises of instructions about the basic activities i.e., diet, work, rest and sleep, sense-purity, sex-hygiene and behavior in general. Its domain covers not only strengthening the physical powers of the body but also the strengthening and increasing the vitality of all the senses and the psyche. It contains specific injunctions and clear cut dos and don'ts with regard to the natural urges of the body and mind.

The Ṛtucaryā prescribed in Āyurveda is a code of injunction to bring in tune the daily routine of diet and behavior to suit the cosmic order different seasons. It lays down rules of behavior and diet to get adapted to the requirements of the varying seasons. Special emphasis is laid on the time of transition of one season to another when the vagaries of both the seasons coexist, a condition to be well guarded against. A special procedure of habituation and withdrawal of personal regimen is prescribed; for what may be conducive to health in one season may act quite contrarily in another season. For instance, cold which is agreeable in hot days of summer is disagreeable and unwholesome in cold days of winter. Thus, Ṛtucaryā aims to preserve the perfect health of man for the longest span of life possible for him, to live efficiently and happily.

The understanding of these fundamentals form the basis for applications and healing methodologies that has emerged over the centuries and is in a constant state of evolution.

## 2.2 Ethics in Caraka Samhitā

"Good life" according to Caraka means not only an ethically virtuous life, but a life which is free from diseases, and which is so led that it attains its normal length. Moral life thus means a life that is free from committing error on the intellectual or moral level, which Caraka calls Prajñāparādha, and its consequences. It means wise and prudent life; for it is only the want of wisdom and prudence that is the cause of all physical, social, physiological, moral and spiritual demeanors. To be a good man, it is not enough that one should practice the ethical virtues: a man should practice the physical, physiological, physiological and social virtues as well. He must try to live a healthy and long life, free from diseases and sufferings and free from reproaches of any kind. It is important to note that Caraka does not believe in the mechanical divide of the physical life from the mental and the moral. Physical diseases are to be cured by medicines as also by right conduct, while mental diseases are to be cured by right and proper knowledge of things, self-control, self-concentration as well as medicines.

When Caraka speaks of life, he includes both mind and body, and it is the welfare of both that is the chief concern of the physician. Caraka's prohibitions and injunctions are therefore based on this twofold good of body and mind that ought to be aimed at.

### 2.2.1 Utilization of Sadvṛtta

In Caraka, all mental and spiritual evils like the bodily ailments are regarded as diseased conditions due to volitional transgression (Prajñāparadha) that is as it should be. Modern philosophers regard crime and wickedness as pathological conditions and that punishment is to be accorded from a reformatory and therapeutic point of view. Ātreya's view has all the freshness, humanity and scientific nature of the modern outlook on moral evil.

Rajas and Tamas are the ill-humors of the mind even as Vāta, Pitta and Kapha are of the body. Self-restraint, moderation, dedication to the study of scriptures and meditation are described as constituting the psychic or divine therapy. This divine therapy is described in great elaboration and is called 'Sadvṛtta'<sup>27</sup>.

Ātreya declares that all action results from the operation of speech, mind and body. That is of three kinds; excessive operation (atīyoga), non-operation (ayoga) and wrong operation (mithyāyoga). This is based on the threefold divisions of sense-contact with the external objects which are excessive contact, non-contact and wrong contact, all of which constitute the factors of disease. Complete suspension of action of speech, mind and body is non-operation. Excessive exercise of them is over-action. Forced suppression or forced excitation of the natural urges, awkward stumbling, falling and posturing of limbs, abusing the body, injuring the body, violent kneading of the limbs and forced holding of the breath and other kinds of self-mortification are misuse of the body. Misuse with reference to speech is indulgence in language that is insinuating, untrue, untimely, quarrelsome, unpleasant, incoherent, unhealthful, harsh etc. The misuse with reference to the mind consists of

giving way to fear, grief, anger, greed, infatuation, self-conceit, envy, deluded thinking etc.

These should be corrected and the way of correcting the defects of the body and mind constitute medicine in general. But those of the mind require the practice of a regimen of conduct, made up of mental and emotional discipline. This is otherwise known as the virtuous life (Sadvṛtta) or 'Dharma', or righteous behavior. The inclination for righteousness must be continually kept up by effort for there is a natural decline of such a tendency in men from age to age. At a place Ātreya says, "In every succeeding age there is a fourth part of righteousness dwindling down, and similarly the qualities of things in the world and the life-span of people too go down at the rate of one year for every hundredth part of the age."<sup>28</sup> Man must therefore be ever vigilant in countering this tendency and pursue the good life with all his strength, with all his mind and with all his soul. Ātreya described the good life as constituting the factors for happiness and long-life in this world and also for liberation of the spirit<sup>29</sup>.

Thus the good life is not only that which gives spiritual fulfillment and final liberation but also one which is fraught with good in this life avoiding the ill-temper of the mind which may even culminate in psychic diseases such as insanity, epilepsy and other diseases and make the body susceptible to somatic disease also. The good life therefore form the points of view of happiness in this life as well as in the next, and final liberation, must be assiduously practiced, for Āyurveda is the science in which the well being in both the worlds is established, as well as the means of final liberation of man, the aggregate being.

That is named the Science of Life wherein are laid down the good and the bad life, the happy and the unhappy life, and what is wholesome and what unwholesome in relation to life, as also the measure of life.<sup>30</sup>

### 2.2.2 Aim of Life: The Three Eṣaṇās

According to the philosophy of life in the Indo-Aryan tradition the aim of life is fourfold, comprising righteousness (Dharma), wealth (Artha), pleasures (Kāma) and liberation (Mokṣa). Dharma is the phenomenon which sustains the cosmic order in the universe and not merely virtuous acts. Artha is attainment of required resources to live a fulfilling life. Kāma is the fulfillment of desires which is not constrained to fulfillment of sensuous desires alone. Mokṣa is understood as a stage of perfect peace and liberation, from bondage caused by desires. The achievement of this fourfold aim constitutes full living.

In the Caraka Saṃhitā, the pursuits of life are given in a slightly modified form. It is interesting to note that the concept of the Three Eṣaṇās propounded by Āyurveda integrates within it the concepts of the four Puruṣarthas. Eṣaṇās can be understood as motivating forces. They are basic desires of man. The kind of life construed decides desires to fulfill goal of that kind of life.

**Prāṇa eṣaṇā** indicates the desire for preserving life that is, an aspiration for having a healthy, long life. The pursuit of life is to be given priority because the giving up of life means the giving up of everything. The preservation of life is done in two ways: by the healthy observing the rules of health, and by the ailing being diligent in the alleviation of abnormal symptoms. This science of life prescribes ways and means to attain this pursuit of long life.

**Dhana eṣaṇā** is a desire for wealth. It leads towards fulfillment of worldly desires. After the important pursuit of life, wealth is the end to be sought. Caraka clearly indicates that the most miserable life would be a long life without adequate wealth and means of sustenance. One should therefore work hard to make a living by engaging oneself in trade services and professions accepted and approved by nobles. In this manner, the second pursuit of wealth can be achieved and a man can live for long with dignity.

**Paraloka eṣaṇā** is pursuing of virtuous path leading to life hereafter. This is an aspiration for a felicitous state of existence in the next world. To convince critics or people who doubt about the presence of next life or rebirth, Āyurveda mentions the means by which one may ascertain the existence of next life<sup>31</sup>. Having established by all the four means of valid knowledge that next life is a certainty, Āyurveda then indicates the means whereby an individual may attain merits for the next life. Such merits may be acquired through attending religious scriptures and duties prescribed, performance of rights, refraining from desire of taking (another's property), penance, refraining from envy, benevolent acts of body, speech and mind as well as constant examination of body, sense organs, mind, (sense) objects, intellect and self and also concentration of mind<sup>32</sup>.

Though these three are the natural pursuits of life, the supreme purpose of life and also of the science of therapeutics, is man's attainment of his total liberation from the trammels of nature.

When man has lived the life of pain and pleasure and his senses have been satisfied in a great measure and their clamor for pleasure and

sensation have abated, he must resort to solitude and meditation over the causes of being and detach himself from his senses, body and mind. He should cease to have all perceptions of pain and pleasure. He thus gets merged into the original essence that is all-pervasive, that is a state of pure, being, a state free from all sensations, a knowledge and awareness beyond the scope of mind. The Sāṃkhya, the Vedānta and the Yoga systems uphold this condition as the final beatitude which every individual should attain; this is called Mokṣa or a liberated condition. Caraka describes this last stage of renunciation in similar terms<sup>33</sup>. He elaborates the path leading to that state and calls it the upward leading path.

**Destiny:** The faith in the immortal soul in Āyurveda leads one to the conclusion that the actions of man must beget a force by which the results of these actions accrue to their author, thus releasing a stream or succession of such causes and effects. This stream is naturally to take effect in a series of births, for we see people dying having initiated actions and before they could reap their fruit. ✓

This further gives rise to the question as to whether the past actions or their effects called Daiva are all powerful so as to leave no scope for escape or counteracting in a succeeding life? Ātreya says, "Certainly not". Their effectiveness depends on their innate strength and if in this life we can act so powerfully as to counteract the past action we can avert its results. ✓ Thus he gives man a message of hope whereby he can be the master of his destiny in a great measure. Man can endeavor in this life and perform action (Puruṣakāra) that can set at naught the evil force released by past evil action. He can thus also release a beneficent force for the shaping of

the future life. This is a rational basis and justification for the propounding of a science of healing, for if this life was so irredeemably predetermined, no effect of therapeutics would avail in the curing of ailment. But the truth being otherwise, there is scope for fresh initiative in this life and so, therapeutic action commensurate with the causative factor of disease can neutralize it.<sup>34</sup>

**Sin And Holiness, Hell And Heaven:** The acts of commission and omission either in the present life or in the past which resulted in pain and suffering were known as bad actions (duskarma) or sins (Pāpa). These led to suffering in this life and to hell after death. Similarly, acts that make for happiness here as well as in after-life were known as good actions (satkarma), religious name for which was holiness (Punya). If one practiced such holy behavior and actions one was sure to be happy both in this life and in a heaven after life (Swarga).<sup>35</sup>

Hell is mentioned with reference to men who are so wicked that even converse with them leads to hell.

### **2.3 Epistemology, Logic and Methodology in Caraka Samhitā**

In his work, Caraka after stating the aim and purpose, gives the means to achieve this aim. Knowledge being fundamental to this purpose, a precise approach and framework is suggested. Everything in the entire creation falls into one or the other of the two categories: true and untrue or it is also understood as that which is existent and that which is not. This clear knowledge of reality and that what is existent lies at the basis of achievement of the final goal of Āyurveda- that of disease-free existence.

This distinction is enabled by a method of investigation (parīkṣa) which is fourfold: authoritative testimony (āptopadeśa), direct observation / perception (pratyakṣa), inference (anumāna), rationale / reasoning (yukti)<sup>36</sup>.

**Authoritative testimony (Āptopadeśa):** Caraka Saṃhitā, like the sciences and arts of ancient India also stresses upon, revelation as a source of knowledge. It believes that when men with pure hearts and chaste minds engaged themselves in sincere and deep meditation, with a view of human welfare and without the slightest trace of selfish interest, truth reveals itself to them. That is to say that they believed in the ultimate revelatory nature of knowledge in general and of the super-sensual knowledge in particular. Revelation or reliable declaration called also known as authoritative teaching is given the first place in the order of stating the means of knowledge.<sup>37</sup>

Describing the nature of authoritative persons, Caraka maintains that these are men who have freed themselves from passion and ignorance by means of spiritual endeavor and knowledge, whose understanding embracing the past present and future is pure and at all times unclouded. They are the learned and the enlightened whose words are unimpeachable and true.

According to some schools of Hindu philosophy, the Veda is authority because it is eternal and does not owe its being to human authorship. In Caraka Saṃhitā even other statements made by people who have conducted investigation in any field of knowledge, which are not conflicting with the Veda and which are approved by good men and are conducive to human welfare, should be considered authoritative. Āpta,

✓  
Śiṣṭa and Vibuddha are the three epithets by which such persons are known in the society. The word Āpta has its connections with Āpti. 'Āpti' means destruction of the defects of rajas and tamas. Those who have attained 'Āpti' are known as Āptas. They are 'śiṣṭas' or respectable due to their knowledge and character. They guide the society with their instructions as do's and don'ts. They are also 'vibuddhās' or enlightened because the worth knowing is known to them.

A physician must learn from wise persons and predecessors lest he is condemned to repeat mistakes in the effort to learn on his own. However, to qualify as an authority, mere possession of knowledge is not enough. The qualifications include freedom from rajas and tamas, the power of austerity, the knowledge that spans the past, present and future, discipline and wisdom. These authorities are above lying, and hence their words leave no room for doubt. Scriptural revelation is also admissible as authority provided it does not conflict with reason. Authority covers the manifold aspects of diseases such as aggravating factors, disease process, causation, specific features, location, chief complaints, symptoms and signs, complications, aggravation, status, improvement and the forecasting of outcomes. The instructions of authority facilitate revival of good health and order.

**Perception** (pratyakṣa): is the knowledge produced by the contact of an object with a sense organ. Sense perception arises from contact of sense organs with objects (or arthas) and involves the senses (indrīyas) their objects (Śabda, sparṣa, rūpa, rasa, and gandha). Contact of sense organs with objects (Sannikarsa) and cognition from the contact (Jñāna). The cognitive process involves the mind (manas) along with the senses and

the self. Although it has limitations and sometimes may be insufficient to attain knowledge, perception nevertheless plays an important role in medical diagnosis. Except for the sense of taste, all senses contribute to the examination of a patient. Voice, sounds produced by joints, gurgling of intestines and other body sounds reach the ear; color, shape, appearance and other visual characteristics greet the eye, smell, normal and abnormal, from all parts of the body hits the nose; touch (including hot and cold and normal and abnormal) lends itself to palpation. Taste alone must be tested indirectly by watching flies approaching a diabetic or observing phenomena such as vomited blood being eaten or shunned by crows and doings.

**Inference (Anumāna):** Having thus declared that the knowledge that results from the chain of contact of the self, mind, senses and the sense-objects, is known as direct perception Ātreya goes on to define the next source inference or Anumāna.

Medicine is a science which propounds the laws that govern life and physical and chemical properties of drugs. Though its observations are basically direct, yet conclusions and generalizations regarding invisible and abstract data have to be made with the help of inferential methods. Thus the need to supplement sense observations by inference was inevitable. The wise person realizes that there exists a vast unlimited world which is invisible and of which we know by the evidence of scripture inference and reasons. As such the limited scope of knowledge drawn purely from observation is accepted. As a matter of fact even the very senses by whose agency direct observations are obtained are themselves outside the range of observation.

The knowledge pertaining to the division of time into past, present and future can be inferred from the basis of a person's direct knowledge of things. Inference therefore is firstly based on direct perception. The inferring of the unobserved from the observed is based on antecedent knowledge of their concomitance. 'The inferring of the existence of fire in a place by the perception of smoke is an inferential knowledge of an unobserved thing in the present time. Similarly there is the inference of the sexual act of a woman in the past by observing her present state of pregnancy. And thirdly, there is the inference of the prospect of a good crop in the future judging by the nature of the seed sown, based on past experience of their relationship. Inference here is seen, understood and defined in its most rudimentary form based on the law of association. The same inference is illustrated again while elaborating the technical terms used in learned disputation between physicians as well as in clinical investigation where inference is said to be reasoning based on correlation of cause and effect, one should infer the condition of the gastric fire by the power of digestion, the conditions of the patient's vitality or strength by his capacity for exercise and the condition of his sense-organs by his perceptions of sound etc.'

**Reasoning (Yukti):** Yukti is more a part of logic and methodology than mere epistemology. Yukti includes, at least in some cases, novel employment of intelligence to draw such conclusions which are beyond the purview of inference. Correlation of a set of causes or circumstances with an effect based on reasoning, is held to be another source of knowledge. This may also be called the law of probability for, as the example given shows, one can foresee an effect under a given set of

circumstances, with a great degree of probability. By a combination of the factors of water, agricultural labour, seeds and the effects of season, there results the crop; or where there is a combination of the six elements constituting the living body, the embryo will take its rise. The combination of the lower and upper churning sticks and the act of churning brings our fire. 'Yukti' means a combination. So a combination or a set of circumstances or things being responsible for an effect is by itself a factor of knowledge, though the actual procedure of arriving at knowledge is by the same law of association that governs 'inference'. One may call it a 'compound inference' as against the simple inference of a cause from an effect or vice versa. From many and varied factors one result is inferred. Perhaps the application of this method was found particularly useful in therapeutic and pharmacological realms. Āyurveda sums up the merit of yukti as a means of knowing the past, present and future. It is Yukti by which the mind perceives results brought about by various factors and by means of which the objectives of life can be achieved.<sup>38</sup>

## 2.4 Metaphysical elements: Categories in Āyurveda

As one of the very ancient Indian sciences, one finds in Āyurveda the germ of several concepts that could later have spawned other systems. In Caraka Saṃhitā, it is difficult to find an unequivocal definition of reality. There is no consistent exposition of the nature of the things of the world throughout the Caraka text. In the Caraka Saṃhitā one finds glimpses of views expounded in extensor by the Vaiśeṣika and Sāṃkhya systems. Some other views seem to be similar to concepts utilized later by Nyāya, Vedānta systems of philosophy. Medicine being a practical science, it

concerned itself with whatever was found applicable to suit its application and practice. The practical beginning of the Saṃhitā is made with the mention of the categories of Sāmānya and Viśeṣa as found in Vaiśeṣika, the generality and the particularity interpreted in the therapeutic light. This is prefaced by the mention of synonyms for life which include the phrase 'the union of the body, the senses, the mind and the spirit'<sup>39</sup>. The explanation of the nature of Sāmānya and Viśeṣa as being causative of synthesis and analysis respectively, is followed up immediately by a restatement of the synthesis that Man is the aggregate of mind spirit and body, and is like a tripod. He is the conscious agent and forms the subject matter of this science. For his benefit has this science been promulgated.<sup>40</sup>

The totality of things existent has been described when Ātreya declared that "ether etc. (the five gross-elements), self, mind, time and space are the sum total of things (Vaiśeṣika and Nyāya Sūtras— "Substances are nine: earth, water, light, air, other, time, directions, self and mind.). Things possessed of the senses are sentient or animate and things not possessed of the senses are insentient or inanimate."

It is evident from the manner in which the subject of the Vaisesika categories of reality is dealt with that the theory was already a popular one. A knowledge of the six categories is tacitly taken for granted and statement of the six categories of substance (Dravya), quality (Guna), action (Karma), generality (Sāmānya), particularity (Viśeṣa) and inherence or coexistence (Samavāya), as preliminary to their further exposition is omitted. On the other hand, Ātreya straightway expounds the nature of these categories in cryptic phrases referring to the lists of qualities etc, described in the much later parts of the treatise. Referring to

qualities, it is said, "Heaviness etc., ending with the perceptions", "knowledge etc., ending with efforts", superior and other things are regarded as qualities."<sup>41</sup> "Similarly efforts etc., are regarded as actions". The nature of action or effort is explained in a later section<sup>42</sup> as the therapeutic endeavor and the therapeutic action of drugs. The qualities of sense-perceptions such as sound, smell etc., are the qualities which are the objects of sense-perception.<sup>43</sup> According to the Vaiśeṣika physics each quality is special to proto-element such as smell to earth, taste or water, form to fire, touch to air and sound to ether. These qualities may also be found combined in things as there is an intermixture of the elements in all things.<sup>44</sup>

The qualities or Guṇa in substances such as heaviness, lightness, cold, heat, unctuousness, dryness, denseness, fixity, fluidity, softness, hardness, clearness, viscousness, smoothness, roughness, grossness, subtleness, thickness and thinness are the twenty common ones and these are explained in their medical context fully. The psychic qualities of intelligence or Buddhi consists of memory, feeling, concentration and egohood. The qualities ending with effect are-like, dislike, happiness, grief, efforts, feeling and concentration. The priority etc, are the following; namely, priority, non-priority, application regarding number, synthesis, analysis, particularity, measure, preparation and practice.<sup>45</sup>

Action or karma is described in an entirely therapeutic sense. In the Vaiśeṣika view, action is movement of five kinds, upward and downward, expansive and contractive and other indeterminate types of movement. Therapeutically construed a drug's action in any of the five-fold manner described above may be used for purposes of emesis, purgation and such other therapeutic procedures. 'Action' therefore is the

therapeutic action of a drug or of the physician. In the chapter defining the therapeutic action, action is defined as the endeavour for achieving a definite result; it is also called action, effort and the initiation of work or treatment.<sup>46</sup>

It is evident that in Caraka, the Vaiśeṣika terms are all applied in therapeutic connotation, the terms of physics applied to pharmacological and physiological consequence. This should serve as a clue to our general understanding of the scope and the purpose of the treatise in its use of logical and metaphysical terms. They are taken from a context of pure thought and applied in a medical and practical situation. This is an attempt at not explaining or elaborating a current system of thought, but culling such facts and definitions as are already current in a manner suited to the purpose of building a framework of a positive science wherein men, drugs, disease and its cure could be harmonized. In so far as it is necessary to define and understand the terms and the various sciences of logic, physics and metaphysics are culled and utilized.

The definition of Inherence or Samavāya, coexistence, provides a striking illustration in this respect. It four masterly verses<sup>47</sup> the nature of coexistence as well as substance and quality and action is described; "Coexistence is the inseparableness of earth etc., from their qualities. That coexistence is eternal. Wherever the substance exists the coexistent quality is never absent.

That which is the substratum of action and qualities, and the coexistent cause is substance. Quality is the coexistent and inactive cause.

Action which is the cause of conjunction and disjunction resides in the substance. Action is the performance of what is to be done. It depends on nothing else.

Thus the six categories of substance etc., are explained and this hexad is known as the “cause” of all things or effects in the world. This theory of the nine substances comprising the things of the world is common to Vaiśeṣika and has been appropriated by the medical teachers thus far. The world is full of effects, in the forms of drugs, persons and things of these eternal original substances. The five proto-elements are atomic in structure and the atoms are possessed of the quality and action in the relation of generality, particularity and coexistence. Thus far it is a plurality of ultimate things. The world stands by combination. The products of such combination are more than the mere aggregate of parts of which they are produced.

The Sāṃkhya system which includes these among its categories refer them to an original cause of which they are evolutes. The categories that are twenty-five are thus ultimately reduced to two- the self and original nature or Prakṛti known variously as Avyakta or Pradhāna.

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## CHAPTER-III

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## Chapter- III: The Concept of Universe in Āyurveda

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### 3.1 Introduction

From the standpoint of most Indian systems, the world including the physical reality is a moral stage for the education and emancipation of man. The Āyurvedic theory of the world is guided by this general spiritual outlook. The objective of Āyurveda is to help individuals achieve a disease-free existence. This is possible at the physical and mental level concerning everyday life and living. Āyurveda understands that for most persons who lead a normal life, the immediate concerns of the human being, society and community, as well as the surroundings and the world he lives in, is of primary significance. Matters relating to his afterlife come next and thereafter emancipation or Mokṣa hold importance in the priority of Man. In a similar manner for the universe as well, the primary concern of most individuals is about his immediate surroundings, the world and how it impacts him. Subsequently the questions regarding the origin of the world and universe assume importance.

### 3.2 Integrated approach of Āyurveda

Āyurveda is an inclusive system; we have mentioned this earlier as well. While comprehending Āyurveda's understanding of the universe one encounters this inclusive approach more strongly than ever. Rationality, logic and consistency are the foundations on which this system rests. Rationality is apparent in Āyurveda's step-by-step approach towards clear understanding guided by reason and dispassionate enquiry. Its logical approach is seen in its method of inquiry and deep analysis maintained across the compendium which is generally accepted as being

15 times more voluminous as compared to the Atharvaveda (Sushruta mentioned that Āyurveda originally contained 100,000 verses in 1000 chapters<sup>48</sup>; Atharvaveda contains 6000 verses and 1000 prose lines). Its consistency and logical approach is maintained throughout the system in its premises, hypothesis, corollaries and conclusions. The same approach is utilized to understand, evaluate and explain the reality of the physical, mental and the spiritual realms. Consistency is an outcome of such structured approach and the Āyurvedic understanding of the universe is clear evidence of this fact. Most anthropocentric systems regard the universe as being separate from man and man as being separate from the universe. It is not just a systemic difference but also stems from the practical world view. From the perspective of the common man, the relationship and direct connect he shares with his body is not the same as that between man and the universe. In that sense the universe is typically regarded as separate from man and outside of man. As such the parameters used by anthropocentric systems for understanding man are not directly comparable to those used by the systems in developing their understanding of the universe. The main reason for this is that such systems are not being able to offer one approach to elaborate about a sentient being (in this case Man) and a non-sentient entity (in this case the Universe). The lack of a common ground of understanding therefore requires such systems to develop separate approaches- one for man and another for the universe.

In Āyurveda, the mind body relationship does not pose a challenge. Using its approach of rationality, logic and consistency, Āyurveda utilizes its basic philosophical principles of consciousness and matter, the

relationship shared between them and the conditions of their manifestation to develop its theory of evolution. This theory of evolution offers a unified approach and the same set of principles are utilized to explain the evolution of the Puruṣa, the human body as his kṣetra and the universe as a source of fulfillment of his sensory desires. At a superficial level this might appear to be an anthropocentric view. But in actuality it is not. The proof of this lies in Āyurveda's explanation of disinclination- a process that results in an understanding that man is no different from the universe... not just a part of it. This realization is the way to Mokṣa or emancipation. ✓

From this perspective Āyurveda can be regarded as one of the most eco-centric systems ever to be formulated. It is not surprising therefore that it uses ideas regarding evolution of man and connects them with that of the universe, since it follows the unified approach to evolution of the man and the universe which, at a macro level, are considered comparable.

Āyurveda is an applied science and as such the priority accorded to topics have also been in the same order as the need perceived by persons. In specific instance of the physical world outside of the human being, Āyurveda offers elaborate details about the environment, changing seasons, natural disasters, etc. to help man attain a thorough grasp of the world he lives in. Having thus addressed the fundamental issues and topics of immediate concern to man, Āyurveda next offers insights about the universe- again from the perspective of how it applies to man and his everyday life. ✓  
Āyurveda integrates the philosophical concepts of dravyās, guṇas and rasas as well as relationships like sāmānya, saṁyog, etc., and utilizes these concepts to create a system for treatment of man. The same ✓

approach is seen in its analysis of the constituents of the universe. The balance and harmony within the universe is carefully analyzed from the point of view of its application and reflection within the Man and the philosophical concepts of the guṇās and doṣās are effectively utilized for treatment of the individual.

### **3.3 The process of ‘Inclination’**

The highest state is a state where an individual attains a completely disease-free existence from the physical, mental and intellectual perspective for eternity: this is the state of Mokṣa or liberation. This liberation which is proclaimed as the final state of emancipation indicates a “getting back to” the original state; a state that precedes evolution, a state that is permanent and all pervading. In elaborating this state, Āyurveda highlights its concept of the universe and holds “inclination” Pravṛtti responsible for degeneration from the original state of bliss and disease-free existence. According to Āyurveda, “inclination” resulted in formation of the cosmos, the universe and man. It is from this context that the understanding of the origin and evolution of the universe is central to an understanding of Āyurveda because reversal of the path of creation through “disinclination” Nivṛtti holds the key for man to reach the final emancipated state of Mokṣa and attain a disease-free existence for eternity.

### **3.4 Parallel concepts of evolution**

Although Caraka dates back much earlier than the formalizations of the systems of Sāṃkhya and Vaiśeṣika the way we know of them today, it would throw more light on the Āyurvedic concept of evolution when

compared with the former two. The traditional Sāṃkhya conception of the origin of the universe argues against the Brahman. Their logic is that Brahman is eternal and unchanging- and what is unchanging cannot be the active cause of anything. Hence the world or creation as a system of effects must have a cause. This cause according to Sāṃkhya system is Prakṛti. Prakṛti evolves the world of objects when it comes into relation with Puruṣa. The evolution of the world has its starting point in the contact (saṃyog) between Puruṣa or the self and Prakṛti or primordial matter. The activity of Prakṛti is guided by the intelligence of Puruṣa to start the process of creation. In the Vaiśeṣika system it is Maheśwar who is supposed to be present before the beginning of the creation and not Brahma. Vaiśeṣikas explain the starting of creation as the will of this supreme Lord Maheśwar. Here the objective of creation is explained as the will to create a universe in which the individual beings may get their proper share of pleasure and pain according to their deserts.

Caraka Saṃhita mentions that the root cause of creation of universe is "inclination". Ignorance, desire, aversion and action are the sources of inclination. Inclination gives rise to ego (ahaṃkāra), attachment (sanga), doubt (saṃśaya), wrong identification of self with body (abhisamplava), ownership and sense of self based attachment (abhyavapta), differentiating action into categories of worth doing or not, wholesome or otherwise, etc (vipratyaya), lack of distinction between inclination and disinclination (aviśeṣa).<sup>49</sup> The primordial unmanifest (avyakta) is termed as the Para.<sup>50</sup>

### 3.5 Evolution of the world<sup>51</sup>

Prakṛti evolves the world of object when it comes into relationship with the Puruṣa. The evolution of the world has its starting point in the contact (samyoga) between Puruṣa or the self and Prakṛiti or primal matter. The evolution of the world cannot be due to the self alone, for it is inactive; nor can it be due to matter (Prakṛti) alone, for it is non-intelligent.

**Mahat:** The first product of the evolution of Prakṛti is Mahat or Buddhī. Considered in its cosmic aspect, it is the great germ of this vast world of objects and is accordingly called the Mahat or the great one. In its psychological aspect i.e. as present in individual beings it is called Buddhī or the intellect. The special functions of Buddhī are ascertainment, and decisions. It is by means of the intellect that the distinction between the subject and other objects is understood, and one makes decisions about things. Buddhī arises out of the preponderance of the element of Sattva in Prakṛti. It is the natural function of Buddhī to manifest itself and other things. In its pure (Sāttvika) condition, therefore, it has such attributes as virtue (Dharma), knowledge (Jñāna), detachment (Vairāgya), and excellence (Aiśvarya). But when vitiated by Tamas, it has such contrary attributes as vice (adharma), ignorance (ajñāna), attachment (asakti or avairagya), and imperfection (āsakti or anāiśvarya). Buddhī is different from Puruṣa or the self, which transcends all physical things and qualities. But it is the ground of all intellectual processes in all individual beings. It stands nearest to the self and reflects the consciousness of the self in such a way as to become apparently conscious and intelligent. While the senses and mind function for the

Buddhī or the intellect, the latter functions directly for the self and enables it to discriminate itself and Prakṛti.

**Ahaṁkāra** or the ego is the second product of Prakṛti, which arises directly out of Mahat, the first manifestation. The function of Ahaṁkāra is the feeling of 'I' and 'mine' (abhimāna). It is on account of Ahaṁkāra that the self considers itself (wrongly indeed) to be an agent or a cause of action, a desirer of and striver for ends, and an owner of properties. We first perceive objects through the senses. Then the mind reflects on them and determines them specifically as of this or that kind. Next there is an appropriation of those objects as belonging to as intended for me, and also a feeling of myself as somehow concerned in them. Ahaṁkāra is just this sense of the self as 'I' (aham), and of objects as 'mine' (mama). When Ahaṁkāra thus determines our attitudes towards the objects of the world, we proceed to act in different ways in relation to them.

Ahaṁkāra is said to be of three kinds, according to the predominance of one or other of the three guṇās, it is called Vaikārika, or Sāttvika, when the element of the Sattva predominates in it, Taijasa or rājasa when that of rājasa predominates, and bhūtādi or tamasa when tamas predominates. From the first arise the eleven organs, namely, the five organs of perception, (jñānendrīya/Buddhīndrīya), the five organs of action (karmendrīya), and the mind (manas). From the third (i.e. tamasa ahaṁkāra) are derived the five subtle elements (tanmatras). From the second (viz. rājasa) is concerned in both the first and the third, and supplies the energy needed for the change of Sattva and Tamas into their products.

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**Jñānendrīya/Buddhīndrīya:** The five organs of perception (jñānendrīya/buddhīndrīya) are the senses of sight, hearing, smell, taste and touch. These perceive respectively the physical qualities of sight, sound, smell, touch, and taste, and are developed from Ahaṁkāra for the enjoyment of the self. It is the self's desire to enjoy objects that create both the objects of and the organs for, enjoyment.

**Karmendrīya:** The organs of action (karmendrīya) are located in the mouth, hands, feet, anus, and the sex organs. These perform respectively the functions of speech, prehension, movement, excretion, and reproduction. The actual sense organs are not the perceptible organs, like the eyeballs, the earholes, skin, hands, feet, etc. There are certain imperceptible powers (Śakti), in these perceptible end-organs which apprehend physical objects and act on them, and are, therefore, to be regarded as the organs perceived, but must be known by inference. The mind (manas), is the central organ which partakes of the nature of the organs of both knowledge and action. Without the guidance of the Manas, neither of them can function in relation to their objects. The Manas is very subtle sense indeed, and can come into contact with several senses at the same time. The mind, the ego, and the intellect (manas, ahaṁkāra and buddhī) are the three internal organs (antahkaraṇa), while the sense of sight, hearing, etc. and the organs of action are called the external organs (bāhyakaraṇa). The vital breaths or processes are the functions of the internal organs. The ten internal organs condition the functions of the internal ones. The mind (manas), interprets the indeterminate sense - data supplied by the external organs into determinate perceptions: the ego owns the perceived objects as desirable ends of the self or dislikes them;

and the intellect decides to act, attain or avoid those objects. The three internal and the ten external organs are collectively called the thirteen Karaṇās or organs in the Sāṃkhya philosophy. While the external organs are limited to present objects, the internal ones deal with the past, present and future.

**The five tanmātras** are the potential elements or generic essences of sounds, touch, colour, taste and smell. These are very subtle and cannot be ordinarily perceived. We know them by inference, although the yogins may have a perception of them.

**The gross physical elements** arise from the tanmatras as follows: (i) From the essence of sound (śabdatanmātrā) is produced akaśa with the quality of sound which is perceived by the ear. (ii) From the essence of touch (sparśatanmātrā) combined with that of sound, arises air with the attributes of sound and touch. (iii) Out of the essence of colour (rupatanmātrā) as mixed with those of sound and touch, there arises light or fire with the properties of sound, touch and colour. (iv) From the essence of taste (rasatanmātrā) combined with those of sound, touch and colour is produced the element of water with the qualities of sound, touch, colour and taste. (v) The essence of smell (gandhatanmātrā) combined with the other four gives rise to earth which has all the five qualities of sound, touch, colour, taste and smell. The five physical elements of ether, air, light, water and earth have respectively the specific properties of sound, touch, colour, taste and smell. In the order in which they occur here, the succeeding element has the special qualities of the preceding

ones added to its own, since their essences go on combining progressively.)

The whole course of evolution from Prakṛti to the gross physical elements is distinguished into two stages, namely, the psychological (pratyaya-sarga or Buddhīsarga) and the physical (tanmātrāsarga or bhautikasarga). The first includes the developments of Prakṛti as Buddhī, Ahaṁkāra and the eleven sense-motor organs. The second is constituted by the evolution of the five subtle physical essences (tanmātrā), the gross elements (mahābhutā) and their products. The tanmātrās, being supersensible and unenjoyable to ordinary beings, are called aviśeṣa, i.e. devoid of specific perceptible characters. The physical elements and their products, being possessed of specific characters, pleasurable or painful or stupefying, are designated as viśeṣa or the specific. The viśeṣas or specific objects are divided into three kinds, namely, the gross elements, the gross body born of parents (sthulāśarīra) and the subtle body (sūkṣma or līṅga śarīra). The gross body is composed of the five gross elements, although some think that it is made of four elements or of only one element. The subtle body is the combination of buddhī, ahaṁkāra, the eleven sense-motor organs and the five subtle elements in so far as the intellect (buddhī), the ego (ahaṁkāra) and the sense cannot function without some physical basis.

The history of the evolved universe is a play of twenty-four principles, of which Prakṛti is the first, the five gross elements are the last, and the thirteen organs (karaṇās) and five tanmatras are the intermediate ones. But it is not complete in itself, since it has a necessary reference to the world of selves as the witnesses and enjoyers thereof. It is not the random

movement of atoms, nor the push and pull of mechanical forces which produce a world to no purpose. On the other hand, it serves the most fundamental ends of the moral and the spiritual life. If the spirit be a reality, there must be proper adjustment between moral deserts, and the joys and sorrows of life. Again, the history of the world must be, in spite of all appearances to the contrary, the progressive realization of the life of spirit. In the Sāṃkhya system too, the evolution of Prakṛti into a world of objects makes it possible for spirits to enjoy or suffer according to their merits or demerits. But the ultimate end of the evolution of Prakṛti is the freedom (muktī) of self. It is through a life of moral training in the evolved universe that the self realizes its true nature.

### **3.6 Evolution of the Five elements**

The first outcome is Ether.

From Ether the Air.

From Air, the Fire.

From Fire, the Water.

From Water, the Earth.

The world is made of the five great elements (Pañcamahabhūtāni) viz. Ether, Air, Fire, Water and Earth and their combinations or compounds (Bhautikāni). The world consists of all the objects, names and forms including the gross and the subtle bodies. There are a total of five sense organs of perception and corresponding to them are the five-fold sense objects that are perceived. There is a relationship between an organ of perception and the corresponding sense objects such as between the eyes and the forms and colours, or between taste and the objects with smell.

The senses of perception are created from the subtle elements (Tanmātrās) before their grossification. The five-fold sense objects are made from the same five elements after grossification (Pañcikaṛaṇa).

In the scheme of creation, the Tanmātrās are evolved in the order of the grossness (or rather in the order of reduced subtlety). The five Tanmātrās are: Ākāśa, (Ether) Vāyu (Air), Agni (Fire), Apa (Water) and Pṛithvī (Earth). The order of creation and the principal Guṇās of the Tanmātrās are as follows:

Element	Guṇa
1. Ether	Sound
2. Air	Touch
3. Fire	Form
4. Water	Taste
5. Earth	Smell

The five elements are arranged in order in which they are evolved. That is also the order of reduction in their subtlety. The order of grossness or reduction in subtlety is determined as follows:

Ether : Can only be heard. Cannot be seen, felt, tasted or smelt.

Air : Can be heard and felt by touch. Cannot be smelt, seen or tasted. The smell that comes with air does not belong to air but to the contaminants by it.

Fire : Can be seen heard and felt. In the order of evolution, this is the first element that can be seen.

Water: Water can be seen, heard, felt with touch and tasted. Although water is considered to be tasteless, in fact it provides the basis of comparison of all tastes.

Earth: Earth or the minerals from which all the gross objects with form are created, can be seen, tasted, felt, heard as well as smelt. This is the only element that has smell. ✓

### **Evolution of the Sattva Aspect**

The senses of perception produce perception or the knowledge for the individual. The sense elements are evolved from the Tanmatras which are in turn evolved from the union. Since Prakṛti has three aspects (Guṇās) viz. Sattva, Rajas and Tamas, the Tanmatras also have these three aspects. The Guṇās of the cause flow into the effect. As stated before, this Sattva aspect manifests itself as the knowledge. Because the function of the sense organs of perception is to produce knowledge, they are considered to be evolved from the Sattva aspect of five subtle elements.

### **Organs of Perception**

From among these five great elements, out of the Sāttvik aspect of Ākāśa, is evolved the ear, the organs of 'hearing'.

From the Sāttvik aspect of Vāyu (air), is evolved the Skin, the organ of touch.

From the Sāttvik aspect of Fire, is formed the Eye.

From the Sāttvik aspect of Water, is formed the tongue, the organ of taste.

From the Sāttvik aspect of Earth, is formed the organ of smell, the nose.

This can be summarized as follows:

<b>Sattva aspect of</b>	<b>Goes into Formation of</b>
Ākāśa	Ear
Vāyu	Skin
Agni	Eye
Āpa	Tongue (taste)
Pr̥thvi	Nose

The five senses of perception are evolved from Sattva aspect of the five elements. Every element has an essential nature (Guṇa) and the corresponding sense of organ is evolved from it. Thus the essential Guṇa of Ākāśa is sound and Sattva aspect of Ākāśa goes into the make up of the ears. The Guṇa of Air is touch and therefore skin is evolved out of the Sattva aspect of air and so on.

### **Mind (Antahkarana)**

From the total sāttvika content of these five elements the Antahkarana (the inner instruments) constituted of the Manas, Buddhī, Ahaṁkāra, and Chitta are formed. ✓

The 'Antahkarana' or the mind receives the stimuli from the senses of perception and directs the Prāṇamaya Kośa to respond. The mind is considered to be evolved from the combined Sathvik aspect of all the five subtle elements.

The Aṇṭaḥkarana or the mind is made up of thoughts. These thoughts can be divided into four categories, based on their nature or function. So the

one Antaḥkaraṇa is called by four names according to the four functions it performs, viz. Manas, Buddhī, Ahaṁkāra and Chitta.

**Manas:** Manas is of the nature of indecision or doubt. When an individual is not sure about something, his mind vacillates between opposite thoughts. Thus the nature of Manas is volition or vacillation and doubt.

**Buddhī:** Intellect is of the nature of decision. Buddhī is the determining faculty or the "cognition" faculty. Buddhī is involved in the analysis of a situation or an enquiry into a problem.

**Ahaṁkāra:** "I am the doer" - this sense is the ego, Ahaṁkāra. The aspect of the Antaḥkaraṇa which has the sense of doership or ownership is called Ahaṁkāra (ego). This is a notion which claims the doership and identifies the self with one's actions, pleasures, sorrows, etc.

**Citta:** The thinking faculty (or the faculty of recollections) is the Citta. The function of the Antaḥkaraṇa which is based on the recollection of past experiences or events is called Citta. The Citta provides guidelines to the Buddhī on the basis of past experiences. It is a storehouse of impressions and memories.

While the three faculties viz. Manas, Buddhī and Citta come and go i.e. they replace each other according to the situation, the Ahaṁkāra or the notion of doership is always present at all times. Thus it is "I" who vacillates or "I" who decides or "I" who provides the direction. The other modifications change according to objects and thoughts.

The Sattva aspect of all the five Tanmātrās go into the make-up of Manomaya and Vijñanamaya Kośa which include the mind, the intellect and the five senses of perception.

The presiding deity of the mind is the Moon.

For the intellect (the presiding deity is) Brahmā.

For the ego, it is Rudra.

For the Chitta (the presiding deity is) Vāsudeva.

### **Evolution of the Rajas Aspect**

The second aspect of the Trinuṇātmika Māyā is Rajas which also appears in the five elements and consequently in the universe.

Among these five elements, from the Rajas aspect of space, is formed the organ of speech.

From the Rajas aspect of Air is formed the hand.

From the Rajas aspect of Fire, is formed the leg.

From the Rajas aspect of Water, the anus is formed.

From the Rajas aspect of the Earth, the genitals are formed.

From the total Rajas aspect of all these five elements, the five vital airs are born.

From the Rājasika aspect of the five suitable elements, the Prāṇamaya Kośa (The Pañca Prāṇās and Karmendrīyani) is evolved. Once again, every subtle element is associated with a certain function, so that Rajas aspect of a given element goes into the make up of a specific organ of action. This is given below:

<b>Rajas aspect of</b>	<b>Goes into formation</b>
Ākāśa	Speech
Vāyu	Hands
Agni	Legs
Āpa	Anus
Prithvi	Genitals

The Rajas aspect of all the subtle elements goes into the make up of the five Pranas.

### **Evolution of the Tāmasik Aspect**

From the Tamasik aspect of these five subtle elements, the grossified five elements are born.

### **3.7 Grossification (Pañcīkarana) takes place, as below: 7**

1. The Tamas aspect of each of the five elements divide into two equal parts.
2. One half of each remains intact.
3. The other half of each gets divided into four equal parts.
4. The, to the intact half of one element, one one-eighth portion from each of the other four elements gets joined.
5. Then Pañcīkarana (the process by which the subtle elements become the gross elements) is complete.

From these five grossified elements the gross body is formed.

✓Grossification (Pañcīkarana)

The Tamas aspect of the five elements (derived from the Tamas aspect of Trigunātmika maya) goes into the make up of the gross objective world. However, a process of "grossification" takes place first, in which the Tamas aspect of the five subtle elements evolves into five "gross" elements perceived by the senses. This process of conversion of subtle elements into gross elements is called Pañcikaraṇa or the pentamerous combination bifurcation.

The steps involved in Pañcikaraṇa are as follows:

1. The Tamas aspect of each of the subtle elements is divided into two equal parts.
2. Keeping the first half intact, the second half is further divided into four equal parts (each part 1/2 of the whole).
3. The intact half of one element joins with the 1/2th portion of each of the remaining four elements.
4. The gross element is designated by the predominant constituent in the grossified element. For example, the gross Ākāśa consists of the grossification of the Tamas aspect of: 1/2 Ākāśa, 1/8 Vāyu, 1/8 Agni, 1/8 Jala and 1/8 Pṛthvi.

The five grossified elements and their combinations go into the make up of the gross objective world, including the gross body.

Thus there is the identity between the Microcosm and the Macrocosm.

The process of evolution of the universe, consisting of the gross and subtle objects has been described. The subtle objects are evolved from the five elements before Pañcikaraṇa, while the gross objects, after Pañcikaraṇa. The five elements which thus account for the entire creation,

have evolved from Māyā which, in turn is the power of Brahman. Thus Brahman is the fundamental substance from which the whole universe is made and therefore everything (sentient and insentient) is actually made of Brahman. With proper vision that is derived from knowledge, one is able to experience the presence of Brahman everywhere and also able to see the connecting link (identity) between the individual and the universe or the microcosm and the macrocosm.

### **The Study of Man as a whole**

Man was studied in his whole personality which is the dynamic organization within the individual of those psycho-physical systems that determine his unique adjustment to his environment. This led to the study of his constitution i. e. that aggregate of inherited characteristics, which, modified by environment determine the man's reaction to environmental factors.

**The Study of the Universe** for the discovery of all the Sources or factors of pain. The whole series of causes and sources of pain and suffering extending over the whole universe was included in the investigation.

- a. Totality of Man-cum-environment. ✓
- b. Totality of environmental factors which become sources of pain or disease. ✓
- c. Totality of methods of investigation which covered all aspects of time and space.
- d. Totality of things that were used as medication.

According to the Sāṃkhya view, all misery is of three kinds: viz.,

Internal = of the body-mind.

External = of the physical world.


Spiritual = from supernatural sources.

Thus there remains nothing left uninvestigated in the universe, which can cause pain or suffering to man. It is an all-comprehensive classification.

### **The All-comprehensive method of Investigation**

This method of investigation evolved a system which encompassed all the possible states of time whether present, past or future, and space whether near or remote as well as things visible or invisible normal or abnormal, were all made possible of study by this system of investigation<sup>52</sup>.

### **Totality of Things in the use as Medication**

The therapeutic science left no article or natural element un-used. "There is found in the world no substance that may not be used as medicine."<sup>53</sup> 

Thus to understand man, the subject of Āyurveda, one has to understand not only the whole man but also the environment which begot and which sustains him and which is the cause of "ease" or "dis-ease" and which is also the source of medicaments. This environment therefore consists of the whole universe surrounding him.

**The Need for Analysis:** The aim of the totality of knowledge required a very varied and extensive field of study for its attainment. It needed also

some method of simplifying the study and classification or the analytic method became very necessary. This orderly arrangement and systematization gave some basic formula for generalization and a progressive field for research. The analytic process was carried on till least common measure of classification was arrived at.

The Sāṃkhya classifies the universe into three categories: (1) the phenomenal physical world (Vyakta) (2) the subtle or imperceptible world (Avyakta) and (3) the principle of spirit that underlies the manifold vital forms and activities (Jna).

**From Metaphysics to Science:** The medical propounders took the aid of the classification of things as held by both the Sāṃkhya and the Vaiśeṣika schools, the latter enlisting the totality of things under the categories of Substance, Quality, Action, Generality, Particularity and Co-existence. From purely metaphysical methods Āyurveda passed on to the physical and experimental methods that physical categories and terms such as Substance, Quality and Action involve.

Caraka reduces the universe to nine substances viz., the five proto-elements, the mind, the spirit, time and space<sup>54</sup>.

These combine to form the two main groups of things inanimate and animate.

All physical substances are reduced to the five categories of proto-elements and each proto-element is ascribed certain specific qualities, the total number of all the qualities coming to twenty in number. Thus the body-substance, environmental factors necessary for life-process, causative or curative factors of diseases-all these were reduced to a

specific number of qualities whose use or avoidance could be prescribed in an arithmetical ratio.

As a result of the analytical process, they arrived at the conclusion that each substance or thing consisted of an aggregate of five inter-related systems each possessing quite different and specific qualities. These systems they termed proto-elements or Mahābhuta. The quality of each proto-element was determined and the manifestation of particular qualities of its specific grade or intensity in a substance depended upon the relative proportions of the proto-elements in that particular substance.

### **3.8 Stages of formation of the Universe**

Āyurveda also talks about the various stages in the evolution of universe. These are described as hetu (cause of birth), utptti (birth), vṛddhi (growth & development), upalava (advent of afflictions), and viyoga (disjunction of the six constituents, passing away- reversion to the basic state)<sup>55</sup>.

The world has causation, birth, growth, affliction and disruption. In other words, causation is that which brings about, birth is germination, growth is increase, affliction is the influx of pain and the dispersal of the six basic elements is disruption. In other words, disruption is called the departure of the spirit, it can also be understood as the cessation of life, the dissolution and the way of all flesh. Āyurveda mentions that the source of the world and of all affliction is action while quietus comes from inaction. True understanding is that which arises from the judgment that action is pain and inaction is happiness. The knowledge of the unity of the whole world can be attained through this understanding.

A similar explanation is found in the Sāṃkhya system as well. The five organs of perception here too are regarded as the senses of sight, hearing, smell, taste and touch which are developed from Ahaṃkāra. The organs of action (karmendriyas) are located in the mouth, hands, feet, anus and the sex organ performing the functions of speech, prehension, movement, excretion and reproduction. In Sāṃkhya too, just like in Āyurveda, it is regarded that the real organs are not the perceptible sense organs and Sāṃkhya regards these as Śakti or imperceptible powers which cannot be perceived but must be known from inference. Here too the mind is the central organ without whose guidance the other organs cannot function or relate to their objects. The Nyāya-Vaiśeṣikas on the other hand admit only the manas and the five external senses as indriyas and believe that the external senses are derived from the physical elements of the mahabhutas. Similar to Āyurveda, the Sāṃkhyas enumerate eleven indriyas that is the manas, five sensory organs and five motor organs. The evolution and dissolution of the universe also follows similar patterns in the Sāṃkhya system.

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## CHAPTER-IV

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## **Chapter- IV: The concepts of Man in Āyurveda**

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## 4.1 Introduction

The man or the individual human being is a focal point of the entire system of Āyurveda. A way to healthy, happy and fulfilling life can be worked out when the individual human being is understood from correct perspectives. To understand his physical makeup, his psychological attributes and the relationship that he shares with the other members of the race as well as larger framework constituting the beings in the universe as well as the universe and the cosmos itself. This relationship is studied and expressed in the Caraka Saṃhitā through the normative classifications. Thus Caraka Saṃhitā studies Man as a physical being, his desires and aspirations as a spiritual and psychological being as well as his relationship with the world and the cosmos in a normative framework. In this chapter we shall examine these three standpoints of Caraka Saṃhitā and thereby arrive at a deeper understanding of man.

## 4.2 An understanding of Puruṣa

Before we elaborate on the relationship of man and his makeup, it is important to first have of how Āyurveda understands man and the different paradigms or perspectives through which man is regarded in this science of life. A man is seen as Puruṣa in Caraka Saṃhitā. Throughout the history of the Indian tradition, the term Puruṣa has acquired the independent meanings of the “Man”, “Self”, and “Consciousness”. The development of the concept of Puruṣa overlaps with the development of the concept of self (Ātman), universal self (Brahman), and the knower (Kṣetrajña). One can trace the interrelationships within these concepts through the literatures of the Upaniṣads and the epics. The Sāṃkhya ✓

school reflects this concept of Puruṣa. The term Puruṣa first occurs in the Vedic hymns of the R̥gveda composed during the period 15-900 BCE.

The reference is found in hymn 10.90, where Puruṣa is the “Man” from whose bodily parts sprang the different groups of society (varnas) which created the basis for division of labor. In the oldest Upaniṣads (900-700 BCE) the term Puruṣa still refers to the first man, whose essence, however is entirely self (Ātman). “In the beginning this world was Self (Ātman) alone on the form of a Person (Puruṣa)”<sup>56</sup>. When Puruṣa first came into existence he became aware of himself and exclaimed “I am” (1.4.1).

Both Ātman and Brahman inherited the function of creation from the Puruṣa, the Man. Such examples in the case of Ātman are found in Bṛhadāranyaka Upaniṣad (1.4.1-10) and in the case of Brahman also in Bṛhadāranyaka Upaniṣad (1.4.11-16). Various creation myths took up the descriptions of how the “One”, desiring to be many, multiplied itself, forming a new creation.

The concepts of Ātman and Puruṣa as the original entities are first replaced by Brahman in the Bṛhadāranyaka Upaniṣad: “Verily, in the beginning, this world was Brahman, one only” (1.4.11). The fully articulated concepts of Brahman, according to the Upaniṣads, refer to the cosmic entity, an omnipresent self that holds the whole universe within itself. It is this universal self (Brahman) that is a counterpart to the individual self (Ātman). The aim of the Upaniṣadic teachings was to realize the identity of these two principles through mystical experience.

The concept of Puruṣa cannot be uniformly understood as self or consciousness. In its development it underwent such functional transformations that at times it took on opposing functions. This development can be seen e.g., in the description of Brahman as having

two aspects: “There are, indeed, two forms of Brahman: the formed (murta) and the formless, the mortal and the immortal, the moving and the motionless (Bṛhadaranyaka Upaniṣad 2.3.1).

Change and creation were not the primary concept of Puruṣa; eventually Puruṣa took on other functions while that or creation came to be associated with materiality (Prakṛti). Thus although Puruṣa served at one time as the foundation of the whole universe, it was also instrumental in establishing materiality, opposing concept set forth by the Sāṃkhya school. Together, Puruṣa and Prakṛti constituted the essential entities of Sāṃkhya. This separation of Prakṛti from Puruṣa is reflected in the term Kṣetrajña.

Kṣetrajña is the knower of the field (i.e., knower of materiality).it is a term used to describe Puruṣa as consciousness according to the Maitri Upaniṣad (2.5). In the Mahābhārata too one finds Kṣetrajña and Puruṣa used synonymously.

### 4.3 Understanding of Puruṣa in Caraka Saṃhitā

The Caraka Saṃhitā utilizes the above concepts of Puruṣa in its understanding and detailing of the human being.

- Puruṣa can be understood in various contexts and at various levels.
- Puruṣa is understood as Paramātmā on a cosmic metaphysical level.
- It can be understood as Ātman on an individual metaphysical level.
- Puruṣa is understood as Jīva in a level that is between the empirical and the metaphysical
- Puruṣa as the human being or a living man is a being on the empirical level

All four of the above are four forms of Puruṣas. Every system of thought develops around one, some or all of these concepts of Puruṣa. Āyurveda uses the first level of Puruṣa or the living man at empirical level with little use of the third level (Jīva) to develop its science of life.

Āyurveda is the science of life wherein are laid down the good and the bad life, the happy and the unhappy life, and what is wholesome and unwholesome in relation to life, as also the measure of life. Āyus or life of the man is explained by means of the synonyms: continuance or flow of consciousness (Cetanānuvṛtti), substratum, living (Jīvita), constantly continuing aspect, form or structure (Anubandha).<sup>57</sup>

Cetanānuvṛtti is flow of consciousness implying continuity of life. Life is the union of the body, the senses, the mind and the soul. The flow of consciousness is uninterrupted from conception till death.

Dhāri is that which holds, maintains, preserves. It is the substratum upon which the body remains integrated. When there is life, disease and decay are at bay. The term Dhāri or life suggests the balanced state of four components- the body, the senses, the mind and the soul.

Jīvita can be understood as living or span of living. This synonym of life refers to the function of keeping an individual alive irrespective of healthy or diseased state.

Nityaga means constantly continuing aspect- or that which always moves. Anubandha refers to the link between the previous life and the future. Anubandha is a configuration which transmigrates from one body to another.

Puruṣa is understood as the Cetanādhātu Puruṣa, Saḍdhātu Puruṣa and Rāśi Puruṣa. We find different views held by different positions in Caraka Saṃhitā.

- Cetanādhātu Puruṣa: Āyurveda understands man as the aggregate of the body, mind and soul. He is the conscious agent. The body, the mind and the soul are together as it were the tripod; the world endures by reason of cohesion and on that are all things established. This man is regarded as subject matter of the science of medicine; and it is for his sake that the science has been promulgated.<sup>58</sup>
- Saḍadhātu Puruṣa: In the section on human embodiment i.e. Sarīrasthānam, man is said to be the sum of six elements namely ether, air, fire, water and earth i.e. the five gross elements (the pañcamhābhūtas) and the sixth element of consciousness.<sup>59</sup> Man is also understood by some as constituted of the conscious element alone.
- Rāśi Puruṣa: Again, in consequence of the elemental modifications, man is said to be an aggregate of 24 elements viz. the mind, the five cognitive organs (Jñānendriyas), the five connative organs (Karmendriyās), the five sense objects (Indriya-arthās) and the eightfold Prakṛti or evolutes of nature.<sup>60</sup>

#### 4.4 Analysis of Man in Caraka Saṃhitā

Āyurveda has developed a holistic approach in its analysis of Man. This approach has been clearly documented in a scientific framework in the Caraka Saṃhitā. The approach to Āyurveda's understanding of man focuses upon three different aspects that define Man in totality.

1. **Physical aspect:** Caraka Saṃhitā explains how the same elements that constitute the universe also constitute the human body. At a structural level Caraka Saṃhitā explains how the five Mahābhūtas in different combinations give rise to the Saptadhātus which define the body and the structure of the human being. The essential difference

between the sentient and the non-sentient beings is in the organization of properties of the five Mahabhūtāṣ for utilization of the body functions. The Tridosā concept explains how the properties of the five Mahābhūtāṣ are used for performing the essential life functions in the human being. In this manner, the link between the constituents of the universe, the human being and the functional organization that promotes life is elaborated to explain the physical nature of Man.

2. **Psychological aspect:** Although all humans are composed of the same set of seven dhātus and have the same triumvirates within their constitution, no two humans are alike. The psychological makeup of human beings, their commonalities as well as their individualities are explained with the concept of the trigunas in Caraka Saṃhitā. The varying proportions of Vāta, Pitta and Kapha determine the dominance of Sattva, Rajas or Tamas within each individual. The variations of Sattva, rajas and Tamas determine individual personality types and explain the psychological makeup of man. Caraka Saṃhitā offers a perspective and an effective means of defining similar psychological and behavioral traits in people through the dominance of one or the other gunas. It also offers explanation for specific individual behavior with the help of the Triguna concept.
3. **Normative aspect:** Beyond the physical and the psychological makeup of humans, the well being and even the very existence of man depend to a large extent on a set of principles that relate to social living, mental and spiritual aspirations as well as harmonious existence with nature. These principles form the basis of the normative understanding of man and are presented through Caraka Saṃhitā. A set of behavior and norms beneficial for community living

and which furthers the growth of an individual is elaborated through Sadvṛtta and Swasthavṛtta. The spiritual and other worldly aspirations are guided through recommendations of practices. To alleviate humans from suffering and encourage moral behavior and conduct, concepts like Puruṣa vipāśchraya and Daiva vipāśchraya have been effectively put forward. Āyurveda understands that man can live in harmony and contentment with himself and each other only when he is in harmonious existence with nature. This has been dealt in great details through the concept of Ṛtucaryā and is also reflected in the values promoted through Sadvṛtta and Svasthavṛtta.

The key elements of the Physical, the Psychological and the Normative aspects of Man are outlined in the ensuing paragraphs.

#### **4.5 Structural composition of Man**

As we have elaborated in the previous two chapters, pañcamahābhūtas constitute all physical matter and the universe. Āyurveda is concerned with the empirical world which is concrete and physical in nature. This empirical world is made up of five gross elements or five proto elements: Ākāśa (Ether), Vāyu (Air), Agni (Fire), Jala (Water), Pṛthvi (Earth). These proto elements are seen in every product of nature and also constitute the physical body of man who is a sentient being. The concept of pañcamahābhūtas therefore form an important part of Āyurveda's understanding of humans, the world of animate and inanimate objects, the universe and the cosmos.

The derivation of the pañcamahābhūtas is intimately connected with different sense of perceptions of man. These are the perceptions using which man makes sense of himself and the world around him. Thus the

understanding of man and the universe is first acquired through the sense perceptions which are five in number –visual, auditory, olfactory, gustatory and tactile perceptions. Corresponding to these perceptions are the five sense objects of vision, sound, smell, taste, and touch respectively. Man perceives the sense objects through the sense organs which are located in different parts of his body the respective locations are eyes, ears, nose, tongue and skin.

These are the locations for the sense organs in man, of visual nature, auditory nature, olfactory nature, gustatory nature and tactile nature respectively. The pañcamahābhūtas are ākāśa, vāyu, agni, āp and pṛthvi i.e. ether, air, fire, water and earth. The five basic elements are arranged in the degrees of grossness they have. Higher the degree of grossness, more are the qualities involved. The element next in order takes with it qualities of the preceding element.

The Sāṃkhya view of the creation of the universe has similarities with the Āyurveda understanding of creation. Both systems accept the pañcamahābhūtas and that the śarīra is also composed of these five Mahābhūtass. The pañcamahābhūtas are also considered responsible for development of the fetus into a complete body with all its organs. The presence of Cetanā in the fetus makes it sentient. Since the five bhūtas are responsible for development of the body, the different angas and pratyāṅgās, i.e. parts and subparts, are dominated by one or the other Mahābhūtass. Based on this dominance of respective Mahābhūtass, the angas and pratyangas are classified into five categories – pṛthvi, āpya, agneya, vāyavya and akāśīya.<sup>61</sup>

- Pārdhiva: The main qualities of these are sthūla sthira, mūrtimat, maṇḍa, guru, khara, kaṭhina, viṣada, and sandra- e.g. nakha, asthi,

danta, māṁsa, charma, varca, keṣa, kaṇḍara, etc. The smell of the body and the olfactory faculty are also pārdhiva in nature.

- **Āpya:** The qualities are - drava, sara, manda, snigdha, mrdu, picchila, śīta and kleda, rasa, rakta, vāsa, kapha, pitta, mūtra, sweda etc. The tastes of different elements of the body and the gustatory faculty are āpya in nature.
- **Āgneya:** The qualities of āgneya are – uṣṇa, varna, luster, tiksṇa, laghu, sukṣma, rukṣa and viṣada e.g. pitta, śarīroṣma, pakṭi, chakṣurīndriya. The faculty of vision, different colors of various parts of the body, luster of the body, anger, generation of instantaneous energy and valor are due to agnibhūta.
- **Vāyavya:** The qualities of vāyavya are laghu, śīta, rukṣhata, khara. viṣada, sūkṣma, spandana, etc.- e.g. spārsanendriya. The vāyubhūta does not have a form therefore certain functions of the body are designated as of vāyubhūta. All movements in the body like inhalation, exhalation, opening and closing of the eyes, contraction, extension, locomotion, impulsion, retention etc. formation and transportation of dhātus, excretion of malas etc. are caused by vāyu. The sense of touch is also due to vāyubhūta.
- **Ākāśīya:** The qualities are laghutva, mrdu, slakṣana, sukṣmrata and viveka – eg. srotrendriya. The function of differentiation of channels either gross or subtle is due to ākāśabhūta. The sounds emanating from different organs of the body – excluding speech – and auditory faculty are due to ākāśabhūta. The equality of laghutva is ascribed to both vāyu and akāśa. But ākāśa being excessively subtle is lighter than vāyu.

#### 4.6 Functional Composition of Man

The combination of proto elements or gross elements in creation of all matter could explain the existence of the physical reality. However the biological world utilizes and transforms physical matter and this is characterized by organization. The physical matter is in static existence while life, organisms and man enjoy a dynamic and creative process. The organization of physical matter is the reason behind life. Caraka Saṃhitā explains this through the triumvirates. All living organisms organize physical matter to perform essential functions that define life processes and this organization is of three types:

- **The organization of fluid-balance** of the body (water-balance system): a specific fluid matrix which supports the full expression of life phenomenon. This organization maintains the specific consistency and structure of the fluid matrix despite varying internal and external factors.
- **The organization of thermal-balance:** every organism maintains an optimal heat of the body for full expression of life phenomenon. This specific heat is utilized to digest and assimilate material from the environmental world and convert it for nourishment of the body and maintenance of the thermal balance.
- **The organization of vital balance:** vital force that is essential for creative evolution, power of organization and all other vital processes that define and sustain life and differentiates the animate from the inanimate.

Caraka Saṃhitā utilizes a specific terminology for this triumvirate of biological categories which is significant both of states existence as well

as dynamic force. “Kapha” signifies the aqueous proto element. “Pitta” signifies the function of heat. “Vāta” is suggestive of the dynamic or functional process. In this manner Caraka Samhitā analyses, regroups, classifies and denominates the physical or the proto elements and establishes the reason behind life phenomenon by using the triumvirate organization

The triumvirate organizations are located in particular parts of the body even though they move all over the body through the ubiquitous channels. They have specific properties which differ from each other and determine their actions in health and disease.

- Vāta is located in the pelvis. It is dry, cold, light, subtle and mobile. ✓
- Pitta is located in the gut between the stomach and the large bowel. It is hot, sharp, light and slightly oily. ✓
- Kapha is located in the stomach, chest and head. It is cold, heavy, firm, slimy and soft. ✓

When the proportion of Vāta, Pitta and Kapha is normal, they perform certain functions to ensure smooth working of the body. Vāta sustains all movements, transmission of sensations, transport of fluids and all kind of physical and mental functions including happiness which sustain life.

When pitta is normal it supports digestion, enables vision, accounts for anger, joy and other emotions. Kapha in its normal form takes care of firmness, bulk, idleness, impotency and ignorance. ✓

The properties and functions attributed to Vāta, Pitta and Kapha suit all organic substances that have respectively to do with movement and breakdown, digestion in the gut and the dhātus, and the building up of the dhātus. In short, we can say Vāta is the principle of motion, Pitta is the principal of breaking down and digestion and Kapha is the principle of

creation. In other words, it is seen that the Tridoṣa have a parallel with the ancient Indian thought of creation, sustenance and destruction. The balance of the substances that constitute Vāta, Pitta and Kapha is equivalent to the balance of their distinct functions.

#### **4.7 Satpadhātus: support to the functional organization**

Whatever be the origin of life, the distinguishing feature of all forms of life is its power of organization. In the higher members, this organization becomes more and more distinct: greater the complexity of an organization, more increased is its power of adaptation which is attained by setting apart special structures (organs) for the performance of definite functions. From this standpoint Āyurveda is fully justified in construing man at the apex of life forms.

We know all animate life to exist and grow in three different forms; the stationary life of plants, the mobile but instinctive and more or less passive and reflex life of the animal and the discursive, active and creative life of the human. The human body evolved as it is from the most rudimentary life, contains the vital processes of all these three types of life. It contains parts and organs that grow, abide and function like the plants, absorbing food, turning it into energy and discharging the waste products and automatically maintain the basic body-life uninterfered and unaided by the higher aspect of the mind generally. From birth to death the heart, the stomach and the intestines, the liver and other glands go on functioning in their own autonomous nature without constant active impulsion or inhibition from the mind. Nature has managed to keep generally this basic body-mechanism beyond the ordinary man's reach and control.

Then there is the reflex life of man wherein the limb and sense organs execute purposive or protective movements in response to the external stimuli and in defense of the body-life against extraneous incursions and interferences. Much of the normal man's physical activity and mental and emotional impulses are reflexes and therefore a passive reaction to the external world of stimuli in multifarious forms. This is the part of the animal life in man.

Above these two forms of life stands the real human life i.e. the purposive, creative and self-conscious propulsion of the higher mind. It is in the function of the higher mind and the translation into action by deliberate effort that man rises to and asserts his essential humanity. This is the life of the psyche bringing up into play will, determination and discrimination.

In understanding and explaining the life functions of man, Āyurveda has effectively explained how man (and other organisms) maintains its body structure and sustains itself during the complete life span. The concept of Saptadhātus has been used in this context. Dhātus are the structural constituents which hold the organism and enable it to perform the functions of growth, generation and regeneration. The theory of Saptadhātu explains how essential nutrient are assimilated by man for replenishment of his body to ensure constant supply of energy, to maintain optimal temperature, and support the vital life functions that enable man to react and adapt himself. In short, Caraka Saṃhitā utilizes the concept of Saptadhātus to explain how the triumvirate of organizations in man sustains through the utilization of elements around him: the constituents of the universe and the cosmos. There are seven

basic dhātus that are composed of the five gross elements or the pañcamahābhūtas:

- Rasa dhātu (plasma): rasa literally means sap or juice. The primary function of rasa is to strengthen rakta and provide nourishment
- Rakta dhātu (blood): constituted from the metabolic refinement of rasa dhātu, the rakta dhātu nourishes and preserves life
- Maṁsa dhātu (muscles): formed from the rasa and rakta dhātu, mamsa dhātu provides cover to the bone and defines the structure of the human body
- Meda dhātu (fat): it is the finer part of mamsa dhātu which lubricates body organs and helps the body in maintaining the internal body temperature.
- Asthi dhātu (bone): it is the finer essence of Meda dhātu and provides the basic structure for the human body.
- Majjā dhātu (bone marrow): it is the finer essence of asthi dhātu. It is present in the inside of the bones as well as in the brain and the spinal cord. It nourishes and strengthens the body and maintains its functions.
- Śukra dhātu (reproductive fluid or semen): it is produced from the refinements of the Majjā dhātu; it is the essence of all dhātus, the cause of Ojas and is responsible for vitality and energy of the body.
- Ojas: In the body of living beings, the Ojas is produced first. It resides in the heart of an individual. The person dies if it is destroyed.
- Mala: The end product of the digestive system results in nutrients that are assimilated in the body and become a part of the body elements; these are the 'Prasada dhātus' which nourish and is converted into the seven other dhātus. The food that is not assimilated is converted into

secretory and excretory products. This is termed as the mala or the kitta dhātu.

In chapter 2 of this thesis there is a detailed description of each of these aspects hence I have not duplicated the same in this section.

#### **4.8 Environment and the regime for healthy life**

With its deep understanding of Pañcamahābhūtas and the triumvirate organization, Āyurveda has scientifically and systematically provided a basis for understanding of the physical aspect of the human being. The concept of Saptadhātus has also elaborated upon how all the constituents of the cosmos nourish and support the human body. It ids therefore logical that in the next step Āyurveda indicates how balance and harmony in the human body need to be retained to ensure that human life is prolonged to the maximum extent possible and maintained in the best of health. Any change in the external environment represents a change in the balance of constituents in the universe and calls for adjustments in the human body organization to retain balance and harmony. Thus changes in the environment are intricately linked to conditions that might vitiate the balance within the human body and will require corrective action. Being an indigenous system Āyurveda takes into account the seasons prevalent in India and analyses the resultant disbalance possibilities in the human body. To present such disbalances a clear set of guidelines have been suggested which will ensure that the harmony is retained within the individual throughout all seasons. This forms the basis for the principle of R̥tucaryā.

Man is independent and intelligent and has freedom of will. As such it is clear that his individual expression and freedom may create situations

that might vitiate the balance and harmony within him. Thus Āyurveda realizes that disease conditions may result due to disbalance arising from non-adaptation to environmental changes and also through actions and activities of man due to his free will. The purpose of a long and disease-free life in Āyurveda is not upheld at the cost of individual freedom. Āyurveda offers flexibility to an individual of exercising his own free will and yet enumerates a set of broad guidelines that should be reflected in an individual; day to day behavior to maintain and preserve good health. This is the basis of the principle of dinacaryā.

In this manner Āyurveda provides a clear understanding of the physical body of man and the deep relationship and synergy it enjoys with the universe. The R̥tucaryā and dinacaryā doctrines of Āyurveda are a result of the environmental analysis of the concept of physical aspect of man. A 'normative ideal model' of the relationship between man and nature is shown through these theories. The entire process of diagnosis in Āyurveda presupposes the functional correlation between man and cosmos or the environment. Hence the principles of treatment are based on the deviation of human cycle from the cosmic order. This is the reason why Āyurveda gives more stress on prevention rather than treatment or curing of the disease. Its two fold approach that of maintaining the health of the healthy and restoring the health of a diseased can be better understood in this light.

#### **4.9 Psychological aspect**

The mind also known as Sattva or Cetas transcends the sense organs and is the primary aspect that differentiates the sentient from the non-sentient<sup>62</sup>. In case of man, his highly evolved mind with its capabilities

of thinking, analyzing, reasoning, meditating and determination, can guide man towards the accomplishment of the Ātman<sup>63</sup>. The mind is unitary and one of the vital components in receiving the sense perceptions from the sense organs. The information of the sense perceptions that are processed define the responses and actions of man. The course of a man's life, his desires, aspirations, as well as self realization are all a result of his actions. In this manner it is the human mind which by using the internal or the external sense organs can realize the destiny of man.

In a similar manner the conjunction of mind with (sense organs/object/perception) result in wholesome or unwholesome conjunction. The excessive, negative or perverted conjunctions between the mind and the objects of mind, results in derangement and asaṁyoga. Wholesome contact on the other hand is saṁyoga and leads to swasthāvastha.

The mind in its truest form is composed of Sattva. Sattva is that element which is of the nature of pleasure, is buoyant or light (laghu), and bright or illuminating (prakāśa). Pleasure in its various forms such as satisfaction, joy, happiness, bliss, contentment, etc., is produced by things in our minds through the operation of the power of Sattva inherent in both. The Sattva is the representation of the avyakta, the primordial unmanifest in the context of man. Like the evolution of the universe, the evolution of the mind is also due to inclination. This inclination brings-in the association with other qualities of being mobile (cala), stimulating (upastambhaka), heavy (guru), obstruction of manifestation of objects (varaṇaka) into the mind.

Through the process of evolution, the satvik mind attains additional properties, which were not present in its original pure form. Based on the nature and the ensuing results of these additional properties, they are grouped into two categories rajas and tamas. For this reason, the properties associated with passion, pain and restlessness are broadly categorized under the group rajas. On the other hand, properties like delusion, ignorance, negativity, guru or heaviness are categorized as tamas.

The proportion of Sattva, rajas, and tamas vary from individual to individual. This proportion determines the mental makeup of man, his priorities, preferences and inclinations, his responses to situations and the world around him and also his understanding and the sincerity of his quest for ultimate liberation.

Sattva, rajas and tamas may combine in infinite proportions in different individuals. In addition Āyurveda also recognizes that no human being can ever demonstrate only one single constant pattern of behavior because his behavior is related with the pleasantness or adversity of the situations he faces. Thus in elaborating on personality types Caraka experienced the challenge of utilizing the philosophical understanding of Sattva, rajas and tamas as constituents of mind to explain the practical realities of man as an organism with inconsistent behavior pattern which indicates different personality types under different circumstances of the same man. There again Āyurveda takes pragmatic and a holistic perspective, it accepts man as an organism that behaves differently under different circumstances. But Āyurveda goes a step beyond. In its study of an individual, Āyurveda points out that people are characterized by certain response patterns that are consistent in most circumstances. In

other words human behavior and the nature of an individual is largely predictable for the individual. The change in behavioral patterns and responses are typically due to unusual circumstances. Using this as the basis Āyurveda studied the different personalities of the individual and created a total of 16 broad categories. These categories are not absolute; an individual may be a combination of one or more categories in terms of his psychological makeup. The 16 categories thus created by Āyurveda are Brāhma, ārṣa, aindra, yāmya, vārūna, kaubera, gāndharva, āsura, rāksasa, paśāca, sārpa, praita, sākuna, pāsava, mātṣya and vānaspatya.<sup>64</sup>

As we have indicated before it is the psychological makeup, behavioral patterns and response characteristics that are represented by these 16 personality types. Hence each of these 16 personality types have their own representative qualities. They are mentioned below.

- Brahma like (brāhma): Pure, true to his word, perfectly self-controlled, sharing things with all, learned, discriminating, eloquent; has clear memory and is free from passions, conceit and envy; regards all living beings equally without distinctions.
- Rsi-like (ārṣa): Devoted to vedic rituals, scriptural study and celibacy, reverential to guests, gifted with imagination, eloquence, memory and recall, free from conceit, attraction and repulsion, delusion, greed and anger.
- Indra-like (aindra): Prosperous, sweet spoken, brave, conquering, and unconquerable, devoted to virtue, sacrifices, affluence and enjoyment.
- Yama-like (yāmya): Maintaining accounts of good conduct, taking timely action, unbeatable, gifted with memory, supremacy and freedom from attachment, envy, hatred and delusion.

- Varuna-like (vāruṇa): Courageous, patient, unstained, devoted to sacrifice, water sports and effortless action, angry and composed at appropriate times.
- Kubera-like (kaubera): Associated with high position, attendants, conceit, enjoyment and virtuous actions; clean, wealthy, easy going, pleasure-loving, giving vent to anger and goodwill
- Gandharva-like (gāndharva): Lover of music, dance, musical instruments, word play, poetry, literature and epics; connoisseur of perfumes, garlands, clothes, cosmetics and amorous sports.
- Asura-like (āśura): Courageous, jealous, ferocious, domineering, cruel, prone to self-praise.
- Raksasa -like (rāksasa): Resentful, angry, attacking at weak spots, cruel, gluttonous, relishing meat, envious, enjoying sleep as well as physical excesses.
- Pisaca-like (paiśāca): Gluttonous, amorous, dirty, disliking cleanliness, cowardly, frightening, accustomed to unnatural food and activity.
- Sarpa-like (sārpa): Brave when provoked, otherwise cowardly; intense, industrious, intimidating wherever he goes, loves food and fun.
- Preta-like (praita): Fond of food, vexatious in behaviour and demeanour, jealous, ungenerous, greedy and indolent.
- Śakuni -like (śākuna): Emotional, always engrossed in eating and fun, changing ideas, intolerant, saving little.
- Paśu-like (pāśava): Devoid of intelligence, negative, accustomed to disgraceful food and conduct, engrossed in sex and sleep.
- Matsya-like (mātsya): Cowardly, foolish, gluttonous, fickle, prone to anger and other passions, prefers water.

- Vanaspati-like (vānaspatya): Inactive, addicted to food, showing little intelligence or activity.

The classification of personality types is useful to the physician in treating disorders of individuals who differ in their personalities.<sup>65</sup>

The philosophical understanding of the mind in Āyurveda is as a constituent of Sattva, rajas and tamas. Caraka realized that these 16 personality types can also be grouped under three basic super categories.

Within these 16, are some categories that represent consciousness, jñāna, benevolence, purity and the noble aspirations of man. These personality types indicated the dominance of the sattvic traits within an individual, and as such are grouped under the sattvic personality types. Seven such personality types were identified: Brāhma, arṣa, aindra, yāmya, vāruṇa, kaubera, gāndharva. In this manner from the 16 personality types emerge the seven sattvic types. The balance 9 personalities were also similarly studied and based on their commonalities were grouped under rajasic- driven by passion and tamasic- driven by delusion. The six rajasic personalities are asura, rākṣasa, paisāca, sarpa, parita, śākuna while three tamasic personalities are pāśava, mātṣya and vānaspatya.

Each of these three types of mind reveals variations on account of the differentiating factors of degree, origin and body and the mutual concomitance of body and mind. Consequently a particular type of body goes with a particular type of mind and vice versa. In its analysis and understanding of mind, we once again see the integrated approach towards mind-body understanding of Āyurveda. In fact one might attribute the knowledge of Āyurveda itself to be an acceptance of this relationship. The mythological accounts of Āyurveda mention that the sages plagued by diseases and suffering could clearly see that a healthy

body is a prerequisite to the success of their austerities and penances. It is this knowledge that ultimate realization at a mental level will be possible with a disease-free sarira or physical body as a starting point. This led to the conclave of the sages and handing down the knowledge of Āyurveda from Indra to ṛṣi Bharadvāja.

#### **4.10 Normative aspect of Man**

It is the intelligence and free will as well as his intellectual capability that sets man apart from other beings in the creation. This aspect is recognized by Caraka Samhitā and the concept of a 'fulfilling' life is therefore recognized as one of the aims of Āyurveda. Man is a social being. He is creative and has free will. His intelligence and capabilities therefore need to be channeled towards constructive ends that will benefit the society at large. The concepts of right and wrong and of fruit-action therefore form an integral part of the Caraka Samhitā- concepts that ensure that the social fabric is reinforced towards common goals and harmonious existence. In this perspective, the concepts of Sadvṛtta and Svasthavṛtta find great emphasis. Caraka Samhitā upholds a set of conduct and individual behavior (Sadvṛtta and Svasthavṛtta) and assures that it is these codes of moral and social conduct that will ensure a healthy, happy and fulfilling present life and a felicitous next life.

The ideal of health varies from a mere disease-free to that of positive and perfect health. Āyurveda set up for itself an ideal of positive health, perfect to the minutest detail. The concept of health is in its undivided and form of body-mind. The definition of man in Āyurveda is the aggregate of body of mind and spirit, and its concept of health is not only physical health but mental and spiritual health too.

Āyurveda's ethical approach is supplemented by Sadvṛtta or the right life which inculcates the discipline of the mind and the regulation of the moral life so as to accord with the happiness and good not of the individual merely but of the humanity as a whole. It is therefore social and universal in its conception and application, and comprehends a physical, mental and ethical of life. It is an entire concept of life that Āyurveda expounded embodying philosophy, and ethics.

Caraka's concept of an ideal of health is of the life of a man in possession of ideal physical and psychic health who not only enjoys fully the life himself, but at the same time adds to the happiness and comfort of society.

The life of a man is considered happy as per Caraka if it is not afflicted with either bodily or mental ailments. Such a man should be endowed with youth, strength, virility, reputation, enterprise and boldness befitting his abilities; is actuated in his deeds by the combined urge of knowledge, science, the senses and the sense-objects, is possessed of multifarious and delightful amenities accruing from great wealth, all whose efforts are prosperous and who can plan as he likes. A life that is contrary to this is deemed unhappy.

The life of that man is said to be good who is a well-wisher of all creatures, who does not covet other people's goods; who is a teller of truth; who is peace-loving, who acts with deliberation, is not negligent, is devoted to the three ends (viz., virtue, wealth and enjoyment) without letting anyone end come into conflict with the other two; who is reverential to those who are worthy of reverence; of a scholarly, scientific and retiring disposition, partial to the company of elders, of well curbed passions of desire, anger, envy, pride and conceit; constantly given to

charitable acts; devoted always to austerity, knowledge and quietude; endowed with spiritual insight, one-minded, contemplative of the good in this world and the next, and endowed with memory and understanding. That life which is of the opposite nature is said to be 'not good'<sup>66</sup>. ✓

In Caraka, all mental and spiritual evils like the bodily ailments are regarded as diseased conditions due to volitional transgression (Prajñyaparādha). It is a violation of a norm which is set by society and culture although it is sometimes translated as misunderstanding by the intellect, intellectual error and wrongful conduct. It is volitional transgression because it comes under the ken of mind. Modern philosophers regard crime and wickedness as pathological conditions and that punishment is to be accorded from a reformatory and therapeutic point of view.

Here the vital relationship subsisting between psychic and somatic life is clearly emphasized. Thus a somatic transgression has psychic repercussions and likewise psychic transgressions lead to somatic disturbances. Therefore volitional transgression or Prajñyaparādha of either kind leads to disorders affecting the entire psychosomatic unit called man.

Rajas and Tamas are the ill-humors of the mind even as Vāta, Pitta and Kapha are of the body. Self-restraint, moderation, dedication to the study of scriptures and meditation are described as constituting the psychic or divine therapy. This divine therapy is described in great elaboration and is called 'Sadvṛtta'.<sup>67</sup>

Caraka declares that all action results from the operation of speech, mind and body. That is of three kinds; excessive operation (atiyoga), non-operation (ayoga) and wrong operation (mithyāyoga). This is based on

the threefold divisions of sense-contact with the external objects which are excessive contact, non-contact and wrong contact, all of which constitute the factors of disease. Complete suspension of action of speech, mind and body is non-operation. Excessive exercise of them is over-action. Forced suppression or forced excitation of the natural urges, awkward stumbling, falling and posturing of limbs, abusing the body, injuring the body, violent kneading of the limbs and forced holding of the breath and other kinds of self-mortification are misuse of the body. Misuse with reference to speech is indulgence in language that is insinuating, untrue, untimely, quarrelsome, unpleasant, incoherent, unhealthful, harsh etc. The misuse with reference to the mind consists of giving way to fear, grief, anger, greed, infatuation, self-conceit, envy, deluded thinking etc.

These should be corrected and the way of correcting the defects of the body and mind constitute medicine in general. But those of the mind require the practice of a regimen of conduct, made up of mental and emotional discipline. This is otherwise known as the good life (Sadvṛtta) or 'Dharma', or righteous behavior. The inclination for righteousness must be continually kept up by effort for there is a natural decline of that tendency in men from age to age. Ātreya says elsewhere, "In every succeeding age there is a fourth part of righteousness dwindling down, and similarly the qualities of things in the world and the life-span of people too go down at the rate of one year for every hundredth part of the age."<sup>68</sup> Man must therefore be ever vigilant in countering this tendency and pursue the good life with all his strength, with all his mind and with all his soul. Ātreya described the good life as constituting the factors for happiness and long-life in this world and also for liberation of the spirit.<sup>69</sup>

The regimen of conduct known as Swasthavṛtta hygiene, social and individual, and a good life Sadvṛtta which includes the control of the senses and the mind is calculated to turn man into a noble citizen of the world, and lead him a step higher in the ladder or evolution. This psychic regimen provides the wholesome nutrition for the mind even as the physical regimen does to the physical body.

It is quite evident from the ethical history of man that there is an inner compulsion that exhorts his instinctive allegiance to what is right, good and virtuous. Man accepts the mystical efficiency and fruit bearing power of the good and the evil ways of life. The faith in the invisible power of actions known as 'karma' is the product of the same instinct and here in Caraka, we find ample witness to that early faith of man in the efficiency of good and evil actions. Caraka Saṃhitā is concerned primarily with teaching righteous living. This goes along with the origin of Āyurveda which was for the preservation and fulfillment of the goals of human life so that the hindrances in the form of diseases may be removed. It is the feeling of love and compassion for suffering humanity that first gave rise to the sages' efforts to discover the science of medicine.<sup>70</sup>

Notwithstanding the absolute nature of the inner compulsion of goodness and duty, the generality of mankind is impelled only by the fear of evil effects and the hope of happiness resulting from vice and virtue respectively. This is the hypothesis or the concept of karma, the enquiry of whose teleology is futile. It must therefore be regarded as beginningless though it is given to man to put an end to it. The diversity of the initial circumstances and equipment with which men are brought into this life is accountable only in terms of the diversity of the causal actions and tendencies of their previous life. This total causal force by

whose residual energy a person is born into this life is known as destiny (vidhi or daiva). In Caraka Saṃhitā, it is called Daiva and the fresh initiation of action in the present life is called as 'Puruṣakāra'. This doctrine of previous incarnations implied by karma is made out effectively according to Caraka by all the four valid means of knowledge viz. scriptural testimony, direct perception, inference and reasoning. There is a continual residue of action whose fruits are yet to be reaped. This is known as Daiva, the unseen factor that ushers in life in the present birth. The pre-destination of the nature of this life poses further problems. A supreme example is found in Caraka Saṃhitā when Caraka discusses the problem of the span of life of a man. If this life and all its happiness be totally the result of action in the previous birth, his life span must be already determined and neither spiritual nor physical healing will avail anything. Caraka Saṃhitā shows a way out of this problem of pre-destination. It describes three kinds of action- the powerful, the moderate and the weak actions.<sup>71</sup>

This life is not wholly in the grip of the past for there is scope for fresh initiation of new action which is known as Puruṣakāra which is again of three kinds- powerful, moderate and weak. If past action be moderate or weak, it can be overcome by powerful, fresh action in this life. If the present action be moderate or weak, only the powerful action of the past will assert itself and have its full effect. It is therefore possible by powerful action in the present to neutralize and overcome the result of moderate or mild past action. Hence man must pursue the righteous life intensely. Caraka Saṃhitā, while discussing the ways and possibility of averting the result of past action shows how Daiva gets nullified by

stronger Puruṣakāra and similarly the stronger Daiva overpowers the Puruṣakāra.<sup>72</sup> ✓

With this background we see a very intense pursuit of good life in Caraka Saṃhitā.

Thus the good life is not only that which gives spiritual fulfillment and final liberation but also one which is fraught with good in this life avoiding the ill-temper of the mind which may even culminate in psychic diseases such as insanity, epilepsy and other diseases and make the body susceptible to somatic disease also. The good life therefore form the points of view of happiness in this life as well as in the next, and final liberation, must be assiduously practiced, for Āyurveda is the science in which the well being in both the worlds is established, as well as the means of final liberation of man, the aggregate being. 7



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## CHAPTER-V

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## **Chapter V: Relation between Man and Universe**

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## 5.1 Introduction

Āyurveda the science of life adopts a holistic approach in its understanding of man and the universe. The rational and the non-rational, the physical and the non-physical aspects are integrated in this approach. The central focus of the science of life is man. But the position of man is developed with a clear understanding that he is a part of the universe and the cosmos. In a sense the universe and the cosmos forms the basis upon which the human exists. The existence of man and his well being is therefore deeply linked with the harmony that he shares with the cosmos; indeed the existence of man is dependent upon his relationship with the universe. Despite this dependency, man is the most evolved among the entire creation. Āyurveda uses the genesis of the human being to compare with the evolution of the universe. The same process of inclination marks the beginning of evolution of universe and humanity. The same evolutes of mahat, buddhi, ahamkāra are the result of this evolution. The same pañcamahābhūtas that make the universe also make the man. The same cycles of birth, growth, death and decay are experienced by the human and the universe. The same properties of organization (principles of water balance, thermal balance and vital balance) are experienced in the universe and man. In this manner, the concepts of knowledge or theorization of the universe and social realities are presented by Āyurveda through the model of man. In this manner Caraka Saṃhitā establishes an isomorphic relation between man and the universe. Man is understood to be structurally similar to that of the universe. Thus by using the model of man, the nature of empirical reality is explained. Through extrapolation of this man at a macro level, the nature of the

universe is explained. By placing man with the broad concept of universe and as a part of it, the inter-relationship between the two is successfully established. The relationship of man and universe is a dominating metaphysical principle of Āyurveda.

The principle of balance and harmony is central to Āyurveda. It is utilized in establishing man's relationship with the universe and also finds reflection at a bodily level of the human being. Creation is considered as an outcome, the result is the aggregate of mind, body and soul or spirit. This isomorphic relationship is explained at a macro level through the universe and a micro level through the human being. The mind-body relationship in Āyurveda suggests that the balance of the individual constituents in the body reflect the balance of the individual constituents of the man. The ideal individual has a balance of constituents within him that reflect the cosmic harmony. In the reverse manner, the balance of constituents that create cosmic harmony is the ideal balance in the human being. The basic principle of Āyurveda is a quest to achieve the ideal cosmic balance within the human being thereby creating the ideal individual.

The homeostasis within the individual need to be carefully nurtured. Any difference or disbalance in the internal constituents is compensated to restore this equilibrium. In this manner the isomorphic parallel between man and the universe lie at the heart of the concept of Āyurveda. The relationship is expressed through the theory of Pinḍ and Brahmānda.

There is an identity between the Pinḍ and Brahmānda i.e. the Microcosm and the Macrocosm. ✓

The individual physical body is called Pinḍa and the cosmos, consisting of all the gross objects (including all individual physical bodies) is called

Brahmāṇḍa or Aṇḍa. Thus the Pinḍa is a part of the Brahmāṇḍa. Because both are made from the same five gross elements, which in turn are derived from Brahman, the Pinḍa and the Brahmāṇḍa are one. Pinḍa is the microcosm and Brahmāṇḍa is the macrocosm. Neither of these is apart from Brahman.

The process of evolution of the universe, consisting of the gross and subtle objects has been described in chapter 3. There we see that the Tamas aspect of each of the subtle elements is divided into two equal parts. Keeping the first half intact, the second half is further divided into four equal parts (each part  $\frac{1}{2}$  of the whole). The intact half of one element joins with the  $\frac{1}{2}$ th portion of each of the remaining four elements. The gross element is designated by the predominant constituent in the grossified element. For example, the gross Ākāśa consists of the grossification of the Tamas aspect of:  $\frac{1}{2}$  Ākāśa,  $\frac{1}{8}$  Vayu,  $\frac{1}{8}$  Agni,  $\frac{1}{8}$  Jala and  $\frac{1}{8}$  Pṛthvi. The five grossified elements and their combinations go into the make up of the gross objective world, including the gross body. The subtle objects are evolved from the five elements before Pañcikaṛaṇa, while the gross objects, after Pañcikaṛaṇa. The five elements which thus account for the entire creation, have evolved from Māyā which, in turn is the power of Brahman. Thus Brahman is the fundamental substance from which the whole universe is made and therefore everything (sentient and insentient) is actually made of Brahman. With proper vision that is derived from knowledge, one is able to experience the presence of Brahman everywhere and also able to see the connecting link (identity) between the individual and the universe or the microcosm and the macrocosm.

### **Generality and particularity**

Man is a part of the world he lives in- one of the inhabitants that inhabit the earth. The composition of his body and organs, his life systems, elements that make man as well as his basic needs are aspects that to a large extent is common across different life forms. Thus man belongs to the group of living organisms that inhabit the earth and has shared characteristics with them. The body of Man, just like other organisms, is made up of elements. These elements are found to be present in the universe and the cosmos around. In short, there exists a commonality in the composition of the world of living organisms including man and the universe and the cosmos. This understanding and perspective is attained by Āyurveda through application of the principles of samanya or generalization.

The blend of particularity and generality is the specialty of Āyurveda as it explains Man as an individual and yet shows how he relates to the world around him, the universe and the cosmos. Thus the model of man is utilized in explaining the conceptions of universe and the model of the universe is utilized in elaborating the concepts of Man. It is from this perspective that establishing the relationship between Man and universe is central to the understanding of Āyurveda.

Thus, we see that a deep understanding of man and an equally thorough perception of the universe is required to ensure a disease-free existence at a physical level with the body and mind, as well as at a spiritual level with the atman. The identification of the individual with the cosmos and, conversely, the cosmos with the individual is what reveals true knowledge. The moment one discovers the cosmos in oneself, one becomes aware that no one but oneself is responsible for joy and sorrow.

One may labor and move here and there by the effect of past actions but a person gains freedom only when one discovers universal identity. The process of identification of the individual and the cosmos serves a purpose. The cosmos as a union of six constituents has a cause, birth, growth, decline and final disintegration which restore things to the original state. The root cause of the universe as well as all the worldly activities and suffering is action and desire, its renunciation puts an end to them at once. Action with desire is the road to sorrow, and its renunciation is the way to happiness. This crucial realization arises the moment one discovers the identity of the individual and the cosmos/universe. This is indeed the purpose of the identification process<sup>73</sup>. The connectedness and the *sāmānyatva* (generality) between the universe and man is the key to emancipation, while the distinctness and *visesatva* (particularity) between the universe and man helps in diagnosis and treatment of the human body and mind.

The western conception of science is heavily dependent on logicity and rationality. Science as conceived by the western systems is purely based on empirical facts and as such only such evidences that are empirically justifiable form the basis for scientific observations and theories. Normative systems therefore address the material or the physical aspects of reality. But this approach is not without its shortcomings either and from the perspective of Western Philosophy, explanation about the existence of a person beyond his physical self, poses a challenge even today. The non material aspects of reality are typically the domain of religious studies in the western systems and there one encounters significant assumptions and hypothesis as compared to the systematic,

logical approach observed in explanation and elaboration of the material aspects of reality.

In Indian metaphysics one finds a seamless integration of the material and non-material, the rational and the non-rational. The Indian approach is more experiential in nature and its holistic approach is a blend of rationality, logic and consistency.

Thus there is no problem of dualism of mind and matter; the element of life is integrated with the concept of matter to attain a holistic understanding and a common explanation and elaboration of the world and the universe consisting of the finite and the infinite, the living and the non-living.

## **5.2. Holistic understanding of Man**

As one of the earliest Indian systems, Āyurveda too utilizes such an approach. In contrast to the western systems that stress primarily upon particularity, the approach of Āyurveda is a combination of particularity and generality. The Indian traditions and Āyurveda as well, consider man as the most evolved organism. The human body is created from multiple constituents and is unique in its attributes as compared to any other life form. In addition, man has the capability of free will and determination- an intelligence that places him at an advantage as compared to other life forms, as he can utilize the resources to shape and modify his surroundings to suit his purpose and goals.

The intelligence of man, and his capability of reflection and contemplation also make man strive for objectives beyond just his material comfort and physical existence- Man is also a spiritual being. Thus from the perspective of the gross body, the capability of freewill

and decision making as well as a spiritual being, Man is unique and is unlike any other organism. Within this category of Man too, individuals are different from each other in terms of their aspirations, outlook, desires, goals, and ambitions. Thus not only is Man as a species unique, each individual man too is unique from any other. Āyurveda utilizes the approach of particularity to understand Man as a complex human being and also elaborates on a system to explain the particularity of each individual human being.

At the same time, the individual has common and shared aspects with the human race. The issues of disease, death as well as mental and physical problems are common to the human race. The quest for betterment of self, of reflection and spiritual inclinations are a few examples of shared aspects across the entire human race.

### **5.3. Understanding of Universe**

Through its method of comprehensive analysis, Āyurveda clearly establishes that the universe as the macrocosm finds its reflection within man who is considered as the microcosm. Therefore the ancient seers were clear that to attain a thorough understanding of man, it was essential to have a deep understanding of the universe and the cosmos. The totality of knowledge was the approach of Indian systems right since the ancient times. This is evident in the rigor of the Caraka Saṃhitā as well, “The knowledge of the whole cannot accrue from the knowledge of merely a part”<sup>74</sup>. The desire for a comprehensive approach led them to a detailed and thorough study of the whole, in this case the Universe. Caraka Saṃhitā mentions that in this compendium the study was so comprehensive that the series of causes and sources of pain and human

suffering extending over the complete universe was included within the scope of study. All factors of environment that could become a source of pain or disease for man were studied in totality. All factors where environment and man relate with each other and could impact the health and happiness of man were also studied in totality. All methods of investigation that cover all aspects of time and space were also studied in totality. In this manner Caraka Saṃhitā documents a very comprehensive study of the universe for discovery of all sources or factors of pain. This pain and suffering of man be it internal, external or spiritual were analyzed and solutions presented. In the process of analysis of the universe, Caraka Saṃhitā presents a detailed account of the genesis and origin of the Universe, the results of evolution- and compares with the evolution of man. In this manner, Āyurveda offers scientific justification for its basic premise of treatment which holds that man is the reflection of the universe and the universe in its magnificence also reflects man.

#### **5.4. Man and the Universe**

Man is a part of the world he lives in- one of the inhabitants of the earth. The composition of his body and organs, his life systems, elements that make man as well as his basic needs are aspects that to a large extent is common across different life forms. Thus man belongs to the group of living organisms that inhabit the earth and has shared characteristics with them. The body of Man, just like other organisms, is made up of elements. These elements are found to be present in the universe and the cosmos around. In short, there exists a commonality in the composition of the world of living organisms including man and the universe and the cosmos.

This understanding and perspective is attained by Āyurveda through application of the principles of sāmānya or generalization.

The blend of particularity and generality is the specialty of Āyurveda as it explains Man as an individual and yet shows how he relates to the world around him, the universe and the cosmos. The model of man is utilized by Caraka in explaining the conceptions of universe and the model of the universe is utilized in elaborating the concepts of Man. It is from this perspective that establishing the relationship between Man and universe is central to the understanding of Āyurveda.

The cessation of disease and suffering and promotion of health and well being are the two basic tenets of Āyurveda. Within these tenets one finds the indications about the outlook of Āyurveda towards man. Āyurveda understands that a long, happy and healthy life is only possible when one is disease-free. This state of disease-free existence is congenial for man to pursue the three key goals of life: Prāṇa eṣaṇā, Dhana eṣaṇā and Parlok eṣaṇā. An analysis into the objective of Āyurveda and the prescribed goals of human existence offers us insights about how Āyurveda regards Man and his potential.

Mythology has it that in the ancient times diseases and suffering plagued the world. It affected not only the common man but also the sages and seers who were in process of conducting severe penances and practices towards attainment of realization and emancipation. It also mentions that diseases and suffering caused a hindrance not only to their daily lives but also in the attainment of the higher realizations. Thus at the beginning of the text Caraka Saṃhitā indicates the deep linkage between physical suffering and spiritual attainments.

## 5.5. Man-Universe correlation

Āyurveda is a practical science and clearly understood that the primary concern for most persons is removal of disease and suffering from their lives. At a physical level Āyurveda has analysed the composition of the individual to great details. Man as an individual has the physical body and also the mind which is integral to all actions, decisions and thoughts of the individual. Ensuring a disease-free state of the body and the mind is thus a primary objective of Āyurveda the science of medicine. Āyurveda utilizes the concepts of the dhatus to elaborate the physical and the bodily composition of man and indicates that equilibrium of dhatus is the way to removal of diseases in man from a physical perspective. At the same time, the mind is also analysed in terms of its ailments. Non fulfillment of desires and facing of the undesired are two causes for psychic diseases. When there is excessive, negative or perverted conjunction between mind and the objects of mind, it results in imbalance. Āyurveda points out the way to achieve a healthy mind.

A healthy body and a healthy mind make a man who is physically and mentally fit. Such a person is then capable to pursuing the 3 eṣaṇā: prāṇa eṣaṇā, dhana eṣaṇā, paralok eṣaṇā. Through these three pursuits or aspirations, Caraka seems to indicate that an individual's well being is important not just in this world but in the next as well which is very clear when he prescribes the first two pursuits connected to this world and the third one connected with the next life. Thus Caraka gradually shifts the focus of man from his basic needs and directs them towards the ultimate realization and emancipation.

The ultimate and eternal state of freedom from suffering that diseases bring about is through attainment of Mokṣa or emancipation. The means to attainment of Mokṣa starts with understanding the process of “inclination” which concluded with the creation of the human being and the universe. Understanding “inclination” which resulted in the evolution of the universe and the human being is to achieve an understanding of the path to grossification the end result of which is the human being. The individual who wishes to attain eternal freedom from diseases and suffering has to retrace this path and finally achieve the original state before creation. This state is defined as the state of Brahman- a state that is eternal and transcendent.

While analyzing the process of evolution one thus finds an unbroken chain that starts from the Universal Brahman and finally ends in the Man. Āyurveda offers a simple explanation to justify this chain: the “inclination” of the Universal Brahman which manifests itself as the Universe as well as the Man.

Āyurveda defines ‘swastha’ as the healthy state of man. A person whose somatic and psychic dosas are in equilibrium, digestive capacity, function of dhatus and waste products are normal, and has a lucid status of the soul, cognitive organs and mind is considered to be a healthy person. Disturbance in equilibrium of the doṣas and dhātus leads to development of disease. The physical body is indicated as śarīra, deha and kāya, and this body along with cetana i.e. consciousness comprises of an equilibrated combination (samyogavāhini), of the modifications of the five gross elements<sup>75</sup>. The usage of the terms for the body indicates Āyurveda understanding of the human body which decays and



disintegrates with time and also one that grows and flourishes with proper nutrition and care.

The human being composed of a physical body and cetana i.e. consciousness is defined as puruṣa. This puruṣa consisting of six dhātus (ṣaḍdhātuka) – 5 mahābhūtas and cetanā. According to another classification puruṣa comprises of 24 constituents or dhātus, the mind, ten indriya, five objects of jñānendriyas and prakṛti<sup>76</sup>. Under the influence of Rajas and Tamas, Puruṣa is bound by twenty four tatvas or dhatus and enters the infinite cycle of transmigration.

The true nature of the mind is sattva<sup>77</sup>. Increase in sattva gives rise to pure knowledge and over comes Rajas and Tamas which are responsible for creation. This knowledge and distinction is the path to salvation<sup>78</sup>. Even though atma, sattva and sarira constitute Puruṣa, only sattva and śarīra are affected by disease and experience sukha and dukha<sup>79</sup>. Atman being pure and subtle is detached from diseases and disorders, it is considered as eternal and a passive observer to all activities. Matter evolving from pañcabhūtas is categorized into 2 types those with sense organs sendriyam, those devoid of sense organs nirindriyam a term. They are also called cetanā and acetanā, which indicates the presence of cetana or consciousness<sup>80</sup>. From this we can understand Āyurveda's conception- that the key differentiator between the living and the non living in other words between inanimate matter and the living organism is the presence of cetanā. The presence of cetanā is utilised for action through the indriyas and hence the other characteristic of all animate objects and living organisms is the presence of indriyas. In this way Āyurveda establishes the closeness as well as the differentiation between universe

and man. The closeness being in the commonality of the 5 bhūtas; the difference being the presence of cetanā in man.

Like in Samkhya philosophy Āyurveda too accept that all matter is developed from the 5 gross elements. These elements exist in harmony and balance in the universe. In the human being due to different causes as explained in the chapter about Man, there may result an imbalance in these elements constituting the man. Such an imbalance due to dhātu-asatmya and dosa-asatmya may lead to both psychic and somatic type of disease.

To rectify the imbalance within the pañchamahābhūtika human body and restore the state of equilibrium like it exists in the universe, Āyurveda has developed an elaborate system of diagnosis, therapy and heading which has eight specialised branches as described in the chapter on man.

The state of dhātus in their combination has to be in equilibrium so that the body can maintain its healthy condition through its various types of constituents. Thus the body as a whole will be samayogavāhi<sup>81</sup>, disallowing the impropriations in dhātus as stated by Caraka. This state of equilibrium is responsible for a disease-free body. The organs of the body conduct their psychological functions based on hitāyu and sukhāyu and the mind is an active participant. Such an anatomical, physiological and psychological equilibrium is termed as swastha. Swastha is that person who is healthy both physically and mentally.

We have seen that cetana or the property of consciousness is a key determinant between the animate and the inanimate. It is also cetanā that distinguishes between the signs of a living person and a dead body. The presence of cetanā in the body is attributed to the ātmā. Ātmā can be ascertained by inference of manifestation in a live body<sup>82</sup>. Conception

takes place when the atma along with the mind enters the fertilized ovum<sup>83</sup>. It is with the conjunction of atma that life develops in the embryo. Subsequently through the developmental process over the period of nine months the human body in its completeness emerges as the Purusa.

### **5.6. Ayurvedic perspective to Life**

As mentioned in the beginning, the metaphysics of Āyurveda like most Indian systems manages to integrate the mind body dualism to create a unified understanding of the human being who is not just a body but has a mind and is a spiritual being – the integration of manas and atma is such a prime example. Using the concept of ātmā the Indian systems and Āyurveda as well provides a greater meaning and a broader framework to human existence which is beyond just an individual's life span. On one side, it offers a proper perspective to inexplicable situations in human life, a perspective that utilizes concepts like Daiva to explain inexplicable diseases their causes and occurrences. On the other hand, it has a spiritual significance as well.

From the spiritual aspect the presence of a transmigratory atma reinforces the quest of man to find everlasting peace and happiness. Āyurveda utilizes this concept to guide human endeavors, to transcend man from a myopic perspective of immediate personal goals and objectives and guides him towards a deeper spiritual goal, this goal accepted by most Indian systems is defined as the state of Mokṣa, a state of emancipation and liberation. This is an eternally happy state and happiness being a result of disease-free existence, the state of Mokṣa is also eternal and free from diseases physical, mental and spiritual.

Attainment of this state is through the process of disinclination. Disinclination is the process of reversal of the cycle of creation and getting back to the state of the Brahman. The process of evolution of the human being is deeply entwined with the process of the evolution of the universe. Hence, a complete understanding of this creative process will enable a person to see the commonality between the individual and the universe, reverse the cycle of creation and enable his quest for Moksa.

Caraka Saṃhitā elaborates in vivid details the similarity between universe and man. The greatness of the Brahman (represented by the prajapati in the universe) is reflected as manas or the inner self of the individual<sup>84</sup>. The feelings of admiration, amazement and divinity that must have been felt by witnessing the forces of nature at play inspired their identification. Caraka Saṃhitā connects these very qualities of the deities with that of the individual. Thus the magnificence of Indra is reflected as the ego in the individual. Āditya the sun represents adana, Rudra by anger, Soma by cheerfulness, Vasus by pleasure, Prasādas by happiness, the Ashwini Kumaras by brilliance, the Maruts by zest, the Viśvadevas by the indriyas (cognitive and conative), Darkness by ignorance, Light by knowledge, Birth of the cosmos by the formation of the embryo, Kṛta yuga by childhood, Treta yuga by youth, Dvāpara yuga by old age, Kali yuga by illness, and the end of creation by death. The analogues of the cosmos can be seen by inference in everything relating to the individual<sup>85</sup>.

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## CHAPTER-VI

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## Chapter-VI: Conclusion

Āyurveda is an ancient Indian system deals with maintaining healthy, happy and wholesome life of an individual which is in harmony with the universe. It is not limited to being a medical science alone but was evolved as a way of life or a science of life. It has deep philosophical basis and the approach of Āyurveda considers the human being as an inseparable integration of body, mind and spirit. Āyurveda emphasises upon a disease-free and healthy existence at a physical level, a well-balanced peaceful existence at a mental level and an emancipation focused existence at a spiritual level. The holistic approach to understanding man makes Āyurveda special; yet modern day practitioners lay greater emphasis upon the physical aspects of disease mitigation.

Through my work, I have tried to highlight the holistic approach of Āyurveda, which in my opinion will further enhance the effectiveness and appreciation of this science of life. I have tried to unravel the philosophical basis of Āyurveda and elaborate how it relates man with the world around him, the universe and the cosmos. In this thesis I have used the word “Man” not from a gender-centric approach as a male human being but to refer to the word ‘Puruṣa’ of Caraka Saṁhitā and connote the human being.

**The first chapter** of my thesis starts with a short preview of the existing therapeutic and healing approaches practiced in the present times. The different approaches, like allopathy, homoeopathy, naturopathy, chiropractic therapy, acupuncture, acupressure, osteopathy, unani, siddha,

yoga as well as other holistic healing therapies- all have the common goal: that of reducing human suffering. Their underlying understanding of man as well as their interpretation of man and his connection with reality actually defined the approaches towards healing and treatment- which I have presented in brief outlines. These have been presented as a brief outline so that the position of Āyurveda can be appreciated alongside these systems.

This chapter offers due emphasis into the evolution of Āyurveda. The mythical explanation about the origin has been presented and the descent of Āyurveda has been traced from Brahmā to Indra through Dakṣa Prajāpati and Aświn Kumāras. It also traces the descent of the trī-sūtra Āyurveda from Indra to ṛṣi Bharadwāja and thereafter through succeeding generations of scholars and practitioners.

This chapter also provides a chronological analysis of the origins of Āyurveda. In the section on chronological view of Āyurveda, I have presented the different theories, along with internal and external evidences used by scholars to surmise the timelines of Ātreya and Agniveśa as well as Caraka and Dṛdhbala. I have also tried to provide information about available classical literature on Āyurveda and its specialized branches as obtained from the two triads namely Br̥ht-trayi (Caraka Saṁhitā, Suśruta Saṁhitā, Aṣṭangahr̥day Saṁhitā), and Laghu Trayi (Mādhavnidana, Śārangdhara Saṁhitā & Bhavprakāśa). From existing references, it appears that the compendium of Caraka forms the earliest purely medical literature in India.

**T**he holistic perspective of man from Physical, Psychological and **n**ormative aspect sets Āyurveda apart from many other systems of **h**ealing.

**I**n the **second chapter** I have presented the structure upon which this **a**ncient compendium of Caraka has been developed. I have explained **h**ow the Trisūtra Āyurveda of Hetu, Linga, and Āuśadhi has been **e**laborated at a physical level, using the principles of pañcamahābhūta, saptadhātu and trīdoṣa. The concepts of Dośa, Dhātu and Mala at an internal level are also influenced by the external conditions as explained through the concept of Ṛtucarya. I have also explained how Āyurveda exploys the categories of dravya, guna, karma, sāmānya, viśeṣa and sāmāvaya not just as metaphysical level for treatment and diagnostics.

A good life according to Caraka lays adequate importance on not just the physical, but also considers the psychological, moral, and social aspects. From this point of view the concept of Pradjñāpavādha has been elaborated. The three Eśānās of prāna, dhana and parlok underscore the social aspect of man and integrates within them concepts of the four Puruṣhārthās of Dharma, Artha, Kāma and Mokṣa, the notions of destiny as well as the ethics that channelize mans energies and desires.

The epistemology, logic and metaphysics in Caraka Saṁhita is elaborated on the basis of the four valid means of knowledge Āptopadeśa, Pratyakśa, Anumāna and Yukti. These concepts are used for therapeutics and treatment in this science of medicine. The integrated approach of man in Āyurveda required the use of concepts either singly or in combination for developing the theory and the science of life. Caraka Saṁhitā therefore

does not present an unequivocal statement of reality instead it is a collection of different views presented together in a unifocal direction; these views may be contrary but not contradictory. Many of these views individually or in combinations are found in other Indian systems, some of which were contemporary to Āyurveda and others which were developed subsequently.

Integration of all these multiple points of view in a unifocal direction and employing them to develop a total and comprehensive view of man, sets Āyurveda apart from many other systems.

Rationality, logic, consistency and rigor- these appear to be the four corner stones of the approach of Āyurveda. The basic philosophical principles of consciousness and matter, the relationship shared between them and the condition of their manifestation are employed by Āyurveda to expound its theory of evolution. The process of evolution is an unbroken chain: the same principle that created the universe, also underlie the creation of Man. In the **third chapter** I have presented the Āyurveda concept of the universe. Starting with Prakṛti and Puruṣa and their contact (Samyoga). The evolution of the universe and the resultant evolutes have been presented in this chapter. The development of Prakṛti and Buddhi, Ahamkāra and the eleven Jñānendrīyas and Karmendrīyās, as well as the pañca tanmātras, the pañcmahābhūtas and their products have been elaborated. The role of pañcikaraṇa in this process has also been highlighted. Āyurveda provides an understanding about the various stages of the universe from its inception to its dissolution- these have also been described in this chapter. The emergence of the evolutes are a result of the underlying principles. The different stages from creation till

dissolution are also a result of this play of forces. The understanding of these underlying principles serve as a basis to Āyurveda's understanding of Man.

The **fourth chapter** of my work presents Āyurvedic concept of Man or the individual human being. This individual is the focal point of Āyurveda. Āyurveda's holistic perspective studies Man from physical, psychological and normative perspective. The underlying principles of the Puruṣa, Prakṛti, Mahābhūtās etc which are used in explaining Āyurveda's theory of the universe are also utilized to explain the evolution of man as a physical organism. The organization of the properties of pañcamahābhūtās are employed to explain the concept of tridosa and thereby differentiate Man as a sentient being. In this manner Āyurveda extends the logic and rigor of its theory of evolution from universe to man.

Although all humans are composed of the same set of saptadhatus and have the same triumvirates within their constitution, no two humans are alike. The psychological makeup of human beings, their commonalties as well as their individualities are explained with the help of trigunas in Caraka Saṁhitā. This defines specific individuals. Based on deep study of individual response patterns sixteen personality types were identified by Caraka. I have explained these within their special aspects in this chapter on Man.

**My fifth chapter** deals with the relationship between Man and the Universe. Man is a part of the world he lives in- one of the inhabitants of the earth. The composition of his body and organs, his life systems,

elements that make man as well as his basic needs are aspects that to a large extent is common across different life forms. Thus man belongs to the group of living organisms that inhabit the earth and has shared characteristics with them. The body of Man, just like other organisms, is made up of the five elements. These elements are found to be present in the universe and the cosmos around. In short, there exists a commonality in the composition of the world of living organisms including man and the universe and the cosmos. This understanding and perspective is attained by Āyurveda through application of the principles of samanya or generalization.

The blend of particularity and generality is the specialty of Āyurveda as it explains Man as an individual and yet shows how he relates to the world around him, the universe and the cosmos. The model of man is utilized by Caraka in explaining the conceptions of universe and the model of the universe is utilized in elaborating the concepts of Man. It is from this perspective that the relationship between Man and universe is central to the understanding of Āyurveda.

The alleviation of disease and suffering and promotion of health and well being are the two basic tenets of Āyurveda. Within these tenets one finds the indications about the outlook of Āyurveda towards man. Āyurveda understands that a long, happy and healthy life is only possible when one is disease-free. This state of disease-free existence is congenial for man to pursue the three key goals of life: Prāṇa eśaṇā, Dhana eśaṇā and Parlok eśaṇā. An analysis into the objective of Āyurveda and the prescribed goals of human existence offers us insights about how Āyurveda regards Man and his potential.

The ultimate and eternal state of freedom from suffering is through attainment of Mokṣa or emancipation. The means to attainment of Mokṣa starts with understanding the process of “inclination” (pravṛtti, nivṛtti or action, inaction) which concluded with the creation of the human being and the universe. Understanding “inclination” which resulted in the evolution of the universe and the human being is to achieve an understanding of the path to grossification the end result of which is the human being. The individual who wishes to attain eternal freedom from diseases and suffering has to retrace this path and finally achieve the original state before creation. This state is defined as the state of Brahman- a state that is eternal and transcendent.

## Conclusion

Many Indian systems reflect the higher aspirations of man. These are aspirations that help man alleviate himself beyond the ordeals and sufferings of everyday life and existence because there are times when mankind feels helpless in the face of natural phenomenon or against diseases or suffering. Another category of Indian systems like the Cārvākās believe that life is all that is experienced during the process of ones existence.

Āyurveda seems to have taken the best of both the approaches to evolve a unique and practical system. Belief in the supernatural is tempered by a practical and analytical approach to alleviate mankind from pain and disease. The approach of the Cārvākās is reflected in the factual and empirical approach of Āyurveda. On the other side, the issues that cannot be easily explained or resolved by the materialist systems like that of bad fruits despite good action are explained with support of cumulated karma

across lifetimes. This combination of approaches makes Āyurveda a unique system.

The focus of the system is upon man and his existence at all times. Irrespective of the topics of discussion, at no point of time whatsoever does this focus get diluted. Hence even when the topic of the universe and its evolution is being elaborated, it is always discussed with the perspective of how this theory of evolution has a bearing upon mankind and the individual human being. The depth and extent of discussion of any topic in Caraka Samhitā is focused till the point that it has a direct connection and impact upon the individual human being. At the same time the rigour of the discussions are so intense that each and every element in the universe has been analysed in terms of the possibility to utilize it as medicine for the human being; the deliberations have been continued across space (heaven, hell, earth) and time (past-present-future) to ensure that every aspect of the universe is studied for its impact upon the human happiness and disease alleviation.

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Āyurveda does not allude to connections but attempts to establish connections as they exist and define the linkages in clear terms. One finds this consistent approach in Carakā's reference to Man's relationship and comparison with the Universe. Here the universe or cosmos is considered as a physical entity just like man. The associations between man and the universe are cited as concrete reality and not as elaborations of an abstract concept. Āyurveda's understanding of the universe is that of an entity which is just as conscious, physical and continually evolving, as man himself. Thus the idea of a complex, conscious universe consisting

of pañcamābhūtās and complete with its own organization is not an abstract concept but a concrete reality according to Āyurveda.

The understanding of this conscious, physical, evolving universe is the starting point for Āyurveda's understanding of Man (study of the whole and not the part). The instincts, urges and the organizations within Man are thereafter compared (not implied nor indicated) with corresponding properties of the universe. The idea all along is to maintain a rational empirical comparison not a conceptual discussion about the Universe and Man. From that perspective, "pinḍa-brahmāṇḍa" may be used to refer to the relation between the microcosm and the macrocosm and not an implication of a general principle. Caraka mentions with realization that the microcosm is reflected in the macrocosm and vice-versa, one is in position to seek deeper knowledge of the true nature of reality.

Āyurveda touches upon the path to liberation which ultimately leads to emancipation. Such a path is more experiential and can be achieved through individual effort and dedication. At the same time, the focus of Caraka is retained on a disease-free human life. Hence Āyurveda does not pursue the intricate details of the further journey of the realized man into the Brahman. It is also consistent with the basic objective and genesis of Āyurveda: the sages sought the knowledge of Āyurveda to lead a fulfilling and disease-free life so that there was no hindrances in their pursuit of the higher goals of life; Āyurveda was not focused upon showing the higher goal of life- rather it retained its focus to ensure that there were no obstacles (in the form of diseases and suffering) in the pursuit of higher goal. Towards that, it has achieved its objective completely.

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## END NOTES

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## End Notes

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- <sup>13</sup> Pancanadapura the identified place in Kashmir of Punjab, Gangadhara Roy takes it as a place (Panchaganga ghat) in Varanasi region
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Prof. Satya Deva Misra  
Former Vice-Chancellor  
S-366, Sanskriti Enclave  
Udyan-II, Eldeco,  
Raibareilly Road,  
Lucknow-226025 (U.P.)

Mob. Nos.: 09936074616  
: 09928425165  
: 9532666763

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Dy. Registrar (P.G. Unit)  
University of Pune  
Ganeshkhind  
Pune - 411 007

Subject : Thesis submitted Anuradha Bhonsale for the Degree of  
Doctor of Philosophy in Philosophy of University of  
Pune

Dear Sir:

Please refer to your letter Ref. No.: PGS/127 dated 30-01-2012 forwarding me therewith for examining the Ph.D. thesis entitled "The Concept of Human Being and Universe in Ayurveda with special reference to Caraka Samhita" for the Degree of Doctor of Philosophy in Philosophy of your University. I have sent two copies of my report on the thesis to you and one to the Guide Prof. (Dr.) S.E. Bhelke on June 25, 2012. I am now returning the examined thesis. Kindly acknowledge its receipt.

Thanking you,

Yours faithfully,

*S.D. Misra*  
(Prof. Satya Deva Misra)

Encl: As stated